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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1938

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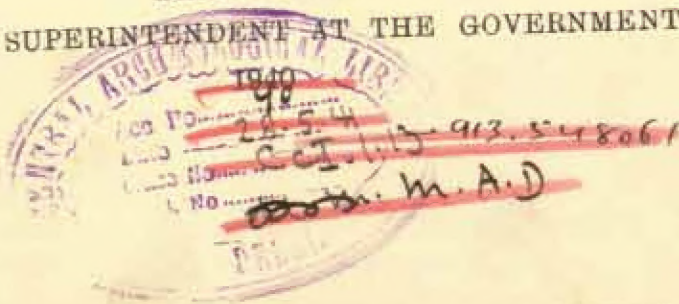
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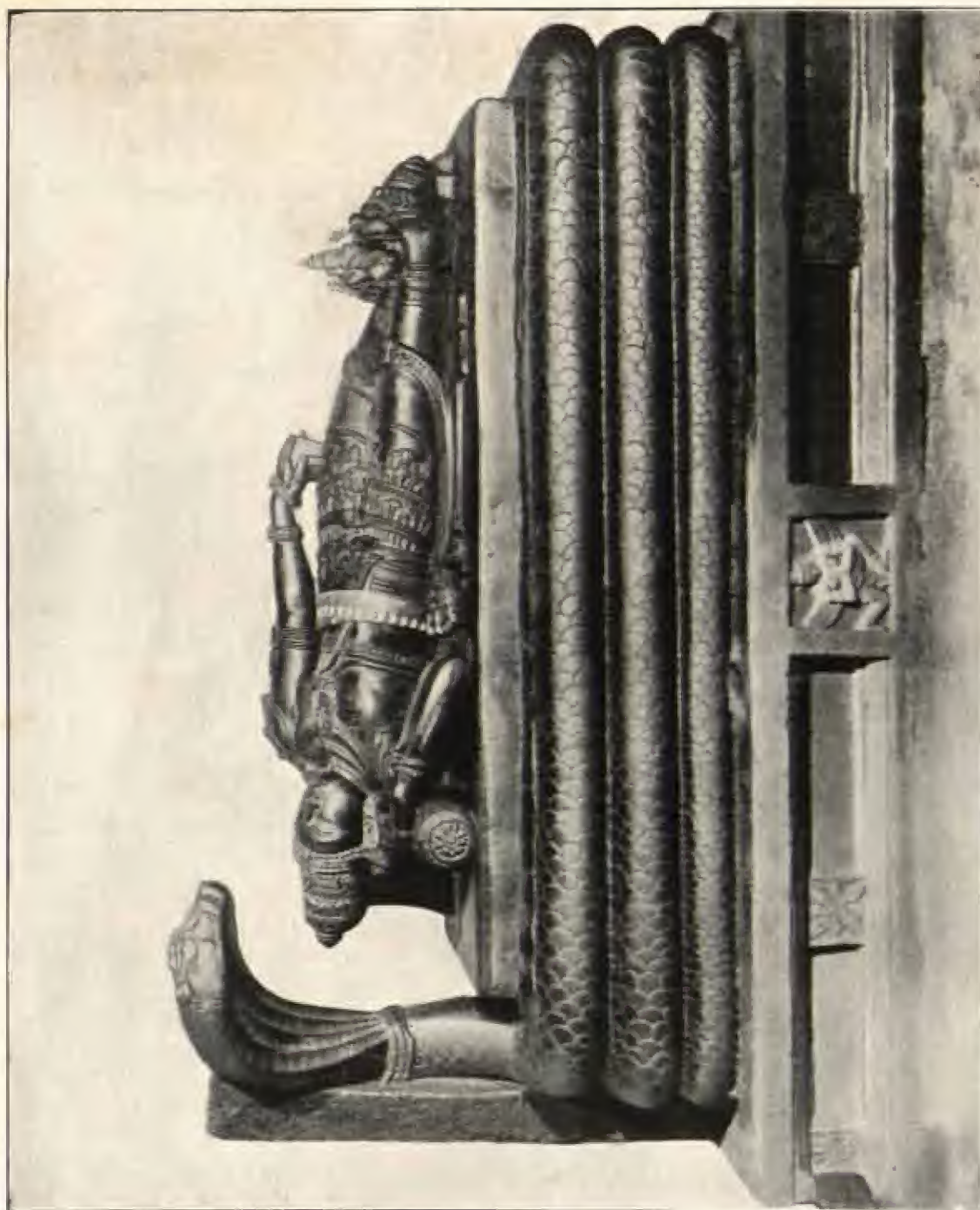
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RANGANATHA, RANGANATHA TEMPLE, SIVASAMUDRAM (p. 38).
Mysore Archaeological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1938.

PART I—ADMINISTRATIVE.

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be the Director of Archaeology in addition to his professorial duties at the University and there was no change in the staff.

Tours. The Director toured in the taluks of Pāvagaḍa, Madhupiri, Koratagere, Kuṇigal, Maddūr, Yeḷandūr, T.-Narsipur, Maḷavalli and Kānkānhaḷli for the purpose of collecting inscriptions and information about architecture and also for inspecting the monuments for conservation purposes. The Assistant to the Director toured in parts of Shimoga, Hassan and Mysore Districts for copying inscriptions.

Exploration. Among the ancient sites and monuments studied, were those at Pāvagaḍa, Niḍugal, Miḍigēsi, Koratagere, Huliyaṛdurga, Mēkēdāt, Kabbāḷdurga and also those at Yeḷandūr, Agara, Mūgūr, T.-Narsipur, Tirumakūḍlu, Ālagōḍu, Māliṅgi, Talkāḍ, Śivasamudram, Mārehaḷli, Maḷavalli, Kānkānhaḷli and Moḷagālu. Among the discoveries were a number of Chōḷa and Hoysaḷa monuments constructed in the Dravidian style, one of the earliest of them being the Janārdana Temple at Māliṅgi, which is a Viṣṇu temple that was managed by a Śrī-Vaiṣṇava board of trustees before the days of Śrī Rāmānujāchārya. A number of fine images were also discovered and the links between the Chōḷa and the Hoysaḷa schools of architecture were noted. A special study was made of a number of forts.

Conservation. Considerable attention was paid to the conservation of monuments. The renovation work in the temples of Bēlūr and Haḷebīḍ progressed very greatly with the co-operation of the Department of Public Works and the Bēlūr and Haḷebīḍ Temples' Renovation Committee. At the suggestion of several Jain bodies who expressed their anxiety about the safety of the Gōmata statue at Śravanabelagoḷa, the Director of Archaeology studied the image with the kind co-operation of the Deputy Commissioner, Hassan District, the Executive Engineer, Hassan Division,

the Director of Geology and the University Professor of Botany. Enquiries were set on foot as to the measures to be taken to prevent decay. Government appointed a committee to revise the rules for classifying the ancient monuments, with the Director as convenor, and the Muzrai Commissioner and the Chief Engineer of Mysore as members.

The total number of inscriptions and old documents copied during the year is nearly 120 in addition to the writing on the walls of the top

Epigraphy.

floor of the Jagan Mohan Palace connected with the wall paintings. One of the important finds is a copper plate grant of the Gaṅga king Avinīta which bears witness to the close relationship between the Pallava and the Gaṅga dynasties. The Assistant Mr. R. Rama Rao has, as usual, edited the bulk of the inscriptions with the Director's guidance and the help of the Pandits.

A detailed study was made of the paintings on the walls of the top floor of the Jagan Mohan Palace at Mysore and many interesting historical points and portraits useful for a study of Mysore in the 19th century were noted.

Wall paintings.

One copper plate grant of the Gaṅga king Avinīta and 84 new coins were acquired for the Museum and an interesting collection of punch-marked and other coins received from two private collectors in the Dharwar District was studied. The

Museum.

Director who is a member of the Government Museum Committee commenced the re-arrangement of the Archaeology and Ethnology sections with the assistance of the the Curator of the Museum.

The Annual Report for 1936 and the Guide books for Seringapatam and Bēlūr were published, while the Report for 1937 and the Guide for Halebid and the additional matter required to complete the Mysore Supplement of the *Epigraphia Carnatica* were

Publications.

sent to the press.

About eighty new publications were acquired for the library (*vide* Appendix D).

Library.

The receipts and expenditure of the department under budget heads amounted to Rs. 15,652-2-3 and Rs. 15,652-2-3, respectively (*vide*

Finances.

Appendix E). A sum of Rs. 241-6-0 was realised by the sale of the departmental publications and photographs

during the year.

The success of the work of the department was rendered possible by the sincere co-operation of the office staff.

PART II—STUDY OF ANCIENT MONUMENTS.

TUMKUR DISTRICT.

PAVAGADA.

(Pl. II, 1).

A note on the Hill Fort at Pāvagaḍa has appeared in the Mysore Archaeological Report for 1918 (pp. 8-9). The steps leading up the hill

Points of Interest on the Hill. are constructed corresponding to the concave part of the hill and between the two projections on the south-east.

The following objects are noticeable on the way up. The serial numbers below correspond to those given in the accompanying sketch map (Pl. II, 2).

1. Īvara temple.
2. Hill fort gate No. 1.—This is made of irregularly hewn boulders cemented with mortar and provided with a parapet wall having numerous musket holes. Some of the round bastions have cannon platforms, which might be the structures of the days of Hyder and Tipu who improved the old Hindu wall. The gate has the sun, the moon and other usual Hindu carvings.
3. Guard house and powder magazine.
4. Hindu fort gate—No. 2.
5. Hindu fort gate—No. 3.
6. Hindu fort gate—No. 4.
7. Just behind the above is a boulder on which a colossal Āṇjanēya is carved in relief in the striking attitude treading over the fallen figure of Akshaya-kumāra. In front of the image and to its left a monkey is eating fruit. The bricks of the battlements measure 10" × 7" × 3".
8. Guard room with disappeared roof.
9. Inscription—Pāvagaḍa 97 (Supplement).
10. Hindu fort gate No. 5
11. Hindu fort gate No. 6
12. Hindu fort gate No. 7
13. Hindu fort gate No. 8
14. Maṇṭapa—formerly used as Taluk Kacheri
15. Kalyāṇi pond
16. Magazine and guard room
17. Tuppada kaṇaja—A very fine view is obtained of Nidugal on the west and of Kāmandurga on the north.

18. Nāga stones
19. Nāgara dome
20. Hindu fort gate No. 9 (without mortar and stone work).
21. A disappeared temple with a pair of elephants—rudely carved of granite stone.
22. Two guard houses
23. Bastion with a gun—bore, $4\frac{1}{2}$ " in diameter
24. Dome with a guard room
25. Akkaṇṇana dome. It is said that it never goes dry.
26. Maṇṭapa and dome
27. Powder magazine
28. Masjid. The site appears to be that of an old temple.
29. Temple gateway
30. Store room
31. Thieves' Drop—a precipice facing due North 30° E with a guard room on the north.
32. Three granaries and a small gate leading to Bhīmana dome. Near the fort an inscription stone which is said to have been imbedded in the rock has been removed.
33. Bhīmana dome
34. Powder magazine built by Tipu. Its roof is built on low rocks and the roof is vaulted.
35. Sultan Battery. This is a roundish battery built on the highest part of the hill which has been converted into a platform about 100 feet in diameter. It has a high flagstaff with a small stepped pond to its south-west and a small guard room at each of the four points of the compass. The battery has accommodation for fourteen pieces of cannon and the terrace is well paved with stones. This commands a good view of the country around.
36. & 37. To the south-west of the above on a lesser eminence of the hill and further south-west on a still lower peak are two other smaller batteries.

NIDUGAL.

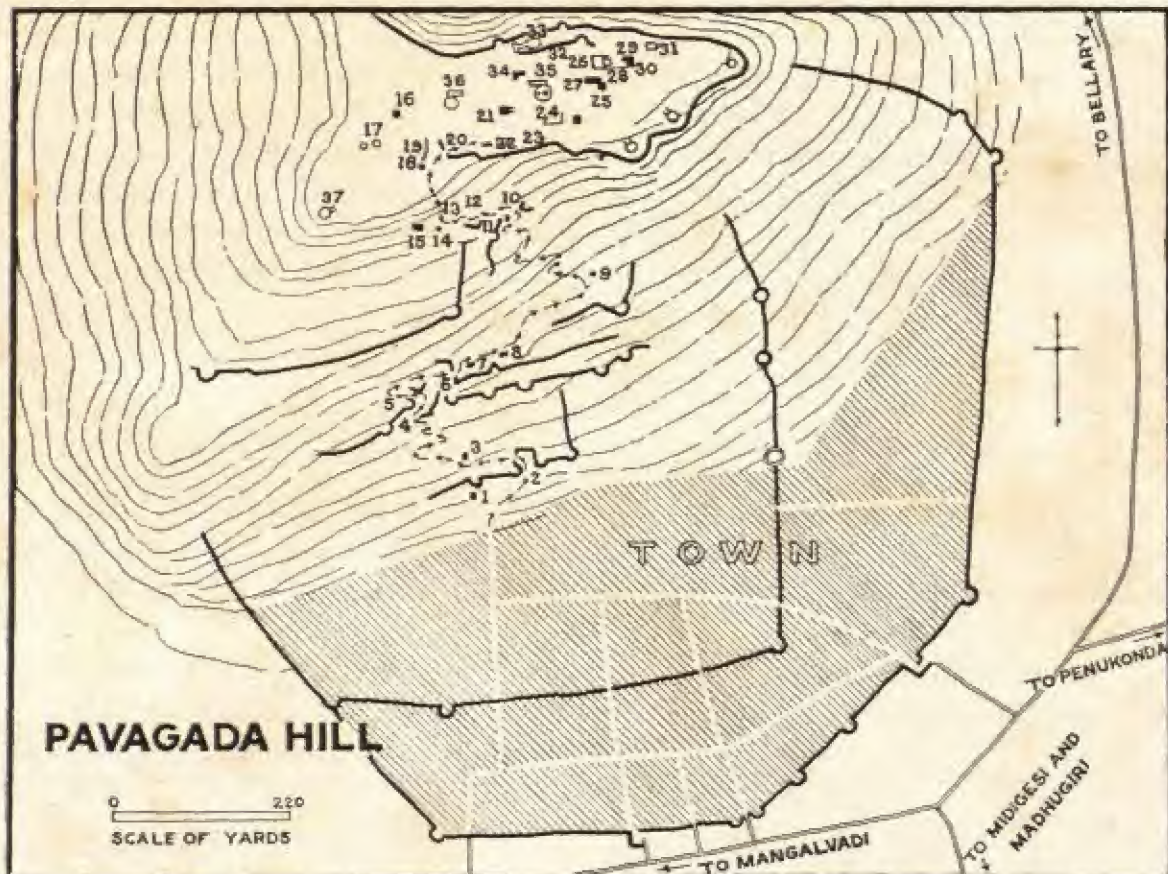
(Pl. III, 1).

The fort on the hill at Niḍugal was last visited in 1918 and an account of it was published in the Annual report of this department for that year. Here a sketch map is published and the points of interest are described. The numbers refer to those given in the map (Pl. IV, 1).

1. Sāravādēśvara temple.—This temple faces east and is said to have been built by the chief Hoṭṭaṇṇa Nāyaka III of the Harati dynasty, in memory of Sāravāḍ



1. HILL AND TOWN, PAVAGADA (p. 3.)



2. SKETCH MAP (p. 3.)



in the Bijapur District wherefrom his family claims to have come. The back wall of its maṇṭapa has two sets of carvings showing four couples, evidently the builder and his relations or ancestors. The pillars also contain similar votive figures rudely carved.

About 50 yards to its east is a stone built tank now used for irrigation purposes.

2. Gaḍḍadaiyana Maṭha.—This is evidently a Śiva temple of the Nāyak period, the līṅga of which has disappeared.

3. Kāḷamma temple.—A half-built structure containing a seated image of Kāpālikā Durgā evidently brought from the temple No. 27 on the hill.

4. Kāśi Īśvara temple.—This is a well-built stone structure of the Pāllegār days with three cells, the central one having a līṅga, the right, Gaṇeśa and the left, a fine seated image of Annapūrṇā with a ladle resting on both hands (Pl. V, 1).

5. Hanumān temple.—This is of the Pāllegār period. Its garbhagṛiha contains a relieve image of Hanumān. By its side stands the figure of a Brahmarishi holding a rosary in his right hand resting on a stick, and a book in his left hand. It is probably Vyāsa. From his left shoulder hangs a bag containing all his belongings.

6. Mirza Hussain Vali Darga.—Near the darga of Hussainshah Vali is a small mosque behind which is a well whose pulley is supported on two black stone pillars, finely carved with bulls on top. These appear to have belonged to the palace well, above the hill.

7. Śrī Rāma temple.—(Pl. III, 2). This is one of the best preserved in the lowest level of the town, known as the Sante Bazaar. It has a long garbhagṛiha behind the mukhamanṭapa. In the former are engraved on a large boulder some interesting groups, of which the central one consists of Kōḍaṇḍarāma with Lakshmaṇa, Hanumān and another monkey to the right, and Sītā, Jāmbavān and Garuḍa to the left. Ādiśeṣha and another cobra are carved below a long panel consisting of the Vaḍagalai caste mark supported by śankha, while above there are chakra, the Sun and Moon, and Nārada and Tumburu playing on vīṇas. A ṛishi blesses a child, while another ṛishi is in yōga. A warrior stands with folded hands. To the west of the Rāma group is a large Āñjanēya in the sitting attitude.

Near the foot of Rāma is kept on the ground a seated bhaktavighraha with joined hands. The date of the sculpture is about the second half of the 16th century.

8. Koṭṭūrappana Maṭha.—This is a stone built maṇṭapa which is more recently used as a gymnasium. It has an earthen platform against its back wall, which is perhaps used as a cot.

9. Stone paved way up the hill.

10. Natural stream.

11. Ruined stone maṇṭapa.

12. The first fort gateway. The wall is rudely constructed of rough hewn stones and is only about 8 feet high. The gateway is a modest Hindu construction and is called Madhyaraṅgadabāgilu.

13. Viragal.

14. Spring well.

15. Hanumān temple.

16. Śūlada Viramma's pits in rocks.—These are natural pits about one half foot deep and almost 1' 9" wide.

17. Second fort gateway called the Vajrada Bāgilu, with a large kīrtimukha of earth covered over with plaster. It is a 17th century construction. The gateway is well constructed with a number of relieve carvings. On the faces of the side platforms (*iagali*) are carved several figures. Some of them are elephants, horse-drawn chariots, tiger fighting yālī, kūrma, matsya and obscene figures.

18. Path leading to the old town.

19. Path leading to the peak.

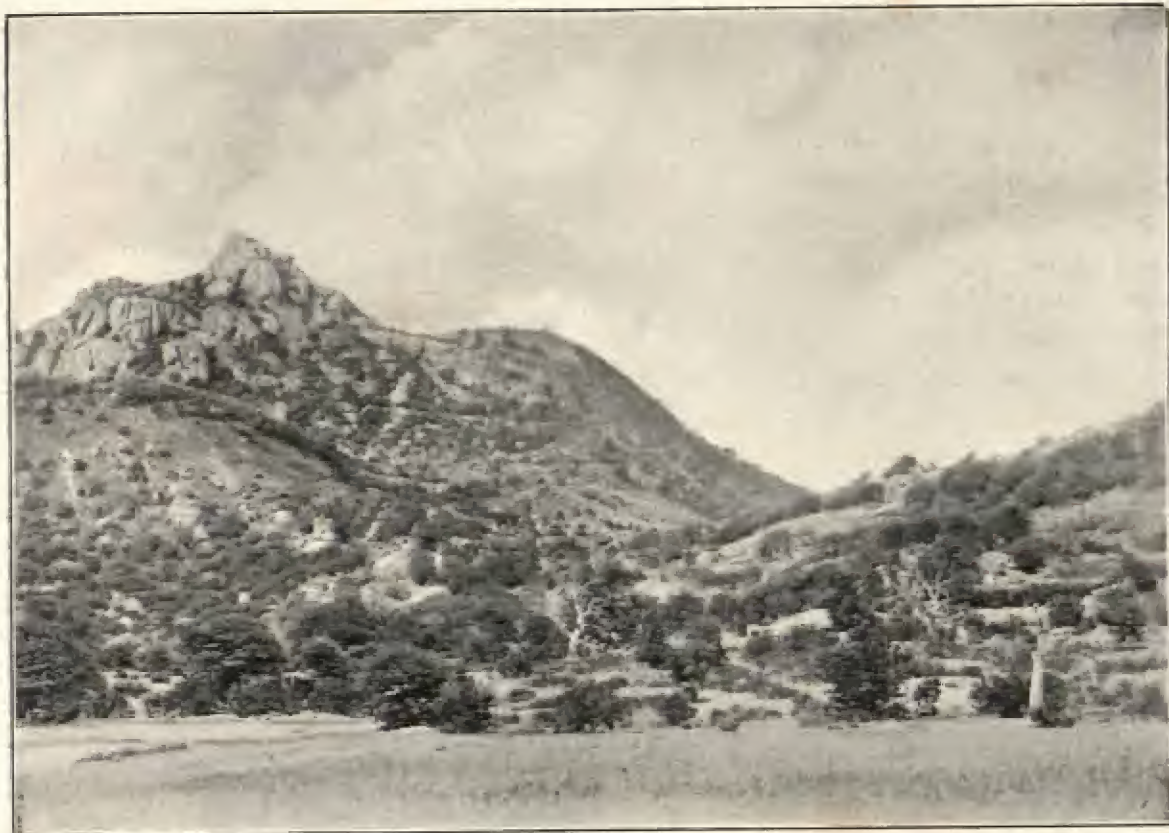
20. Gateway of Viramma's kōṭe.

21. Išvara temple of the Pāllegār days (about 1600 A.D.). The Liṅga is absent from its pedestal. A small Nāndi is kept in the vestibule.

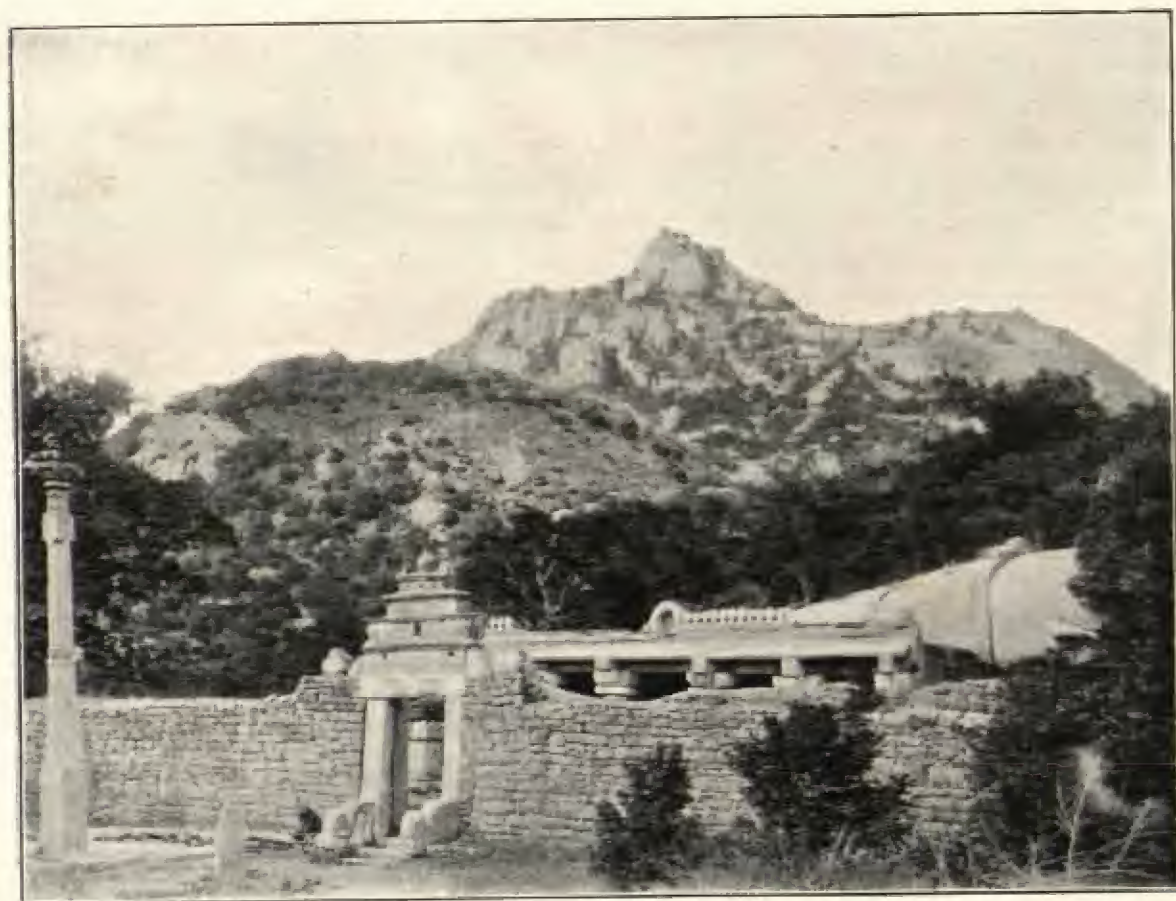
22. Basavaṇṇa's shrine.—The bull is absent. In its back wall is a rudely carved panel of a devotee worshipping a liṅga. The shrine is of the Pāllegār days.

23. Virabhadra Shrine.—This is a stone structure facing north with a garbhagriha containing an image of Virabhadra of black stone belonging to the Pāllegār days (Pl V, 2). The building contains a closed vestibule an open vestibule enshrining two Garuḍas and two bulls, and a navaraṅga of four pillars, on the back wall of which are dvārapālas of brick and mortar. There is no mukhamanṭapa, but in the yard in front, there stand a granite liṅga, a broken lamp pillar, an iron lamp pillar, etc., of the Pāllegār days. In front of the temple are also placed a large group of nāga stones. By the side of the east door of the navaraṅga stands a relieve group of Śūla-Brahma showing two heroes worshipping the pikes before being impaled. The sculpture is said to have been originally housed in the manṭapa opposite the east door. It is of dark trap stone and may hail from even the 14th century.

24. Pārśvanātha Basti.—This is an old late Hoysaḷa-Dravidian structure of about 1232 A. D. (Irūṅḷa II's time). It has a garbhagriha with a black stone image of Pārśvanātha standing under a multi-hooded cobra with an inscription on the pedestal (E.C. XII No. Pg. 51). The vestibule doorway has rudely carved perforated screens supporting the jambs, while outside the garbhagriha the walls seem to be made of huge slabs (some times 8 x 5 feet) placed one on another without mortar. The navaraṅga of 9 pillars, the mukhamanṭapa of 4 pillars and the pātālāṅkaṇa of 4 pillars, show workmanship of the Pāllegār period. Evidently these



1. HILL VIEW, NIDUGAL (p. 4).



2. SRI RAMA TEMPLE, NIDUGAL (p. 5).



portions were rebuilt in about 1600 A.D. The Padmāvati image of the west cell with an inscription on its pedestal and the image of Brahma on horseback which were both noticed by the Director of Archaeology in 1919 have disappeared. These are said to have been taken to Amarapura in the Madakasira taluk by Jain devotees. Removal of an image and, more particularly, of a recorded inscription ought to have been made with permission. It may be ascertained whether permission was obtained. The granite mānastambha, about 30 feet high, stands in front of the temple and is interesting because of the small towered niche constructed above it. This niche is now empty.

25. Vīramma's well. This is a large stonebuilt pond.

26. Sige Bhāvi.

27. Durgā shrine.—This is a small structure which enshrines a seated image of Durgā with all the four arms broken.

28. Ādinārāyaṇa shrine.—Facing north, near the east gateway, stands the one roomed shrine of Nārāyaṇa. In it on a Garuḍa pedestal stands a fine Hoysala image of Nārāyaṇa made of black stone, about 6 feet high including the pedestal. Its workmanship is simpler than in the usual Hoysala images and the god holds in his four hands śankha, padma, gadā and chakra. On the jambs are carved the God's two consorts. The god wears a four-stepped tiara of evidently Hoysala workmanship.

29. Tippe Rudra temple.

30. East gateway called the Pāvagaḍa gateway.

31. Tirumaladēvara-kaṭṭe.—This is a small tank to the east of the Pāvagaḍa gateway.

32. Lakshmīnarasimha temple.—This is the largest structure on the hill and is of the Hoysala-Dravidian type. Its garbhagriha houses a Lakshmīnarasimha group, on the toraṇa of which appear the ten avatārs. In the vestibule are also a small image of Kēśava and a nāga. In the navaraṅga are kept a Sūrya image and a sculptured panel depicting Rāma's coronation. The rebuilding of the navaraṅga and the construction of the mukhamāṇṭapa appear to have been done in the Pālḷḡār period.

33. Next to the above on the west stands the Nagarēśvara temple in whose compound, against the west wall, are kept some inscriptions. There is another inscription on a black stone slab in the navaraṅga, which is dated 1171 Śaka corresponding to 1249 A.D. In the west garbhagriha and the north cell are two images. In the navaraṅga are kept:—

(1) Saptamātrikas

(2) Nāga stones

(3) A Nandi

(4) Mahishāsura-mardini of Hoysala workmanship, and

(5) Kēśava.

34. Sōmēśvara temple:—

This structure which bears on its navaraṅga doorway the date 1280 A.D. evidently belongs to the reign of Narasimha III. It has been well described by Mr. R. Narasimbacharya. Its navaraṅga doorway is elegantly carved. In one of the navaraṅga cells is a good image of Mahishāsuramardini, while the female figure holding a child is kept in the vestibule. An inscription in the navaraṅga refers to a grant made about the year 1370 A.D.

35. Ruined masjid of Aramane Bābayya with tombs and tank.

36. Cavalier.

37. Kurubara Haṭṭi with about 15 houses.

38. Shrine of Mahishāsuramardini with a relieve figure called Durgā of the Nāyak days. The temple was rebuilt about two years ago. Behind it, is a small towered structure said to be the tomb of a yōgi.

39. Gateway of the outer fort around the palace.

40. Gateway of the inner fort around the palace.

At the upper end of the inner gateway, facing south, near a ruined shrine is a seated image of soapstone beautifully carved in the Chālukyan style. The deity is Bhairava treading on the body of a beheaded demon. Skeleton-bodied Bhetālas dance around him. He is eight-handed holding : sword (broken), snake, mace or axe (broken), trident, ḍamuruga, broken, bowl with demon's head and bow. The tōraṇa, 4' high, is of a flower-laden creeper with a fine lion's head.

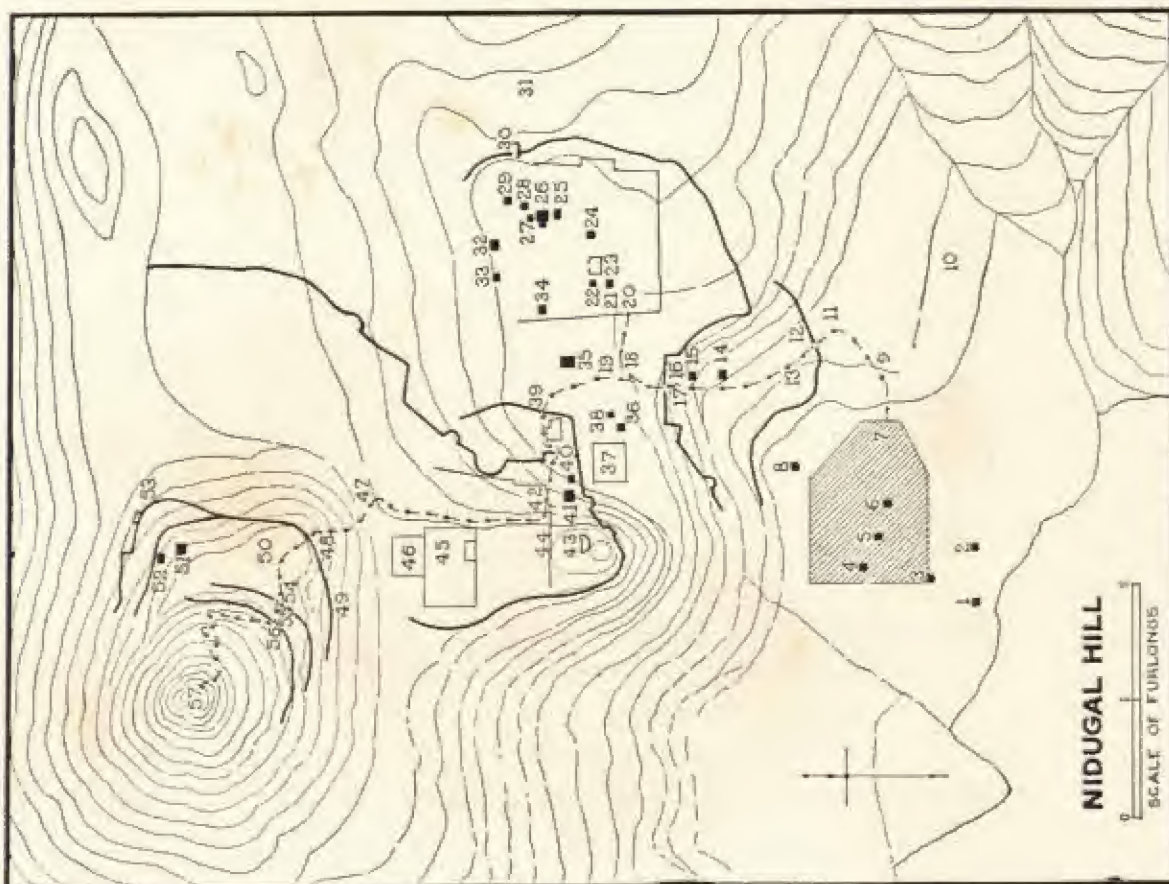
To the south of the same gateway stands a soapstone image of Gaṇēśa, 3' high, simple in form and not ornamented like the typical Hoysaḷa work.

41. Foundations of numerous buildings.

42. Chennakēśava temple.—This is a temple built of granite, with a brick tower of the Nāyak days and an interesting secret storey in the double roof. The image is now said to be in the village of Beḷlibaṭḷu to the east of the hill.

43. A deep semi-circular tank with stone steps leading down. This appears to have been the chief source of water-supply to the town.

44. Īśvara temple.—On the platform to the north of the tank stands a small but fine granite temple which is mentioned as having been built by Jagadēkamalladēva, son of Irungōḷa I (circa 1150 A.D.). The temple has a garbhagṛiha with the līṅga disappeared and the pīṭha disturbed. The vestibule is open and the navaraṅga has four octagonal bell-shaped granite pillars. There is a lotus in the central ceiling. Against the walls are ten little cells the deities of which have disappeared. The middle one in the south contains the Saptamāṭṛikā panel having only these seven figures:—Indrāṇī, Brāhmī, Māhēśvarī, Kaumārī, Vaiṣṇavī, Vārāhī and Chāmuṇḍā.



1. SKETCH MAP (p. 4).

Mysore Archaeological Survey.



2. PALACE SITE, NIDUGAL HILL (p. 9).



3. CANNON, NIDUGAL HILL (p. 9).

(Durgā). Gaṇeśa and Virabhadra are absent. Opposite to the temple stands a small maṇṭapa with a soapstone bull.

45. First fortgate of hill top.—In this area (which is back of the hills) stand the high walls of what was once the palace of the Pāllegārs (Pl. IV, 2). The building is entered by an arched gateway between two high balconies and is divided into several compartments. The walls are of rough size stones to about 4 feet and then built of sundried biscuit-shaped bricks. The building very much resembles the palace of the Nāyaks on the Chitaldrug hills. The walls are 5 feet broad at bottom and taper upwards.

46. Durbār Hall.—Behind the palace on a rock stands a high stone structure. There must have formerly stood a hall or room here, probably used for a safe retreat. It is said to have been the durbār hall of the Pāllegārs. Through an arch under a boulder are entered the apartments consisting of the kitchen, the guards' room, etc.

47. On a boulder stands the figure of a prince with folded hands before a liṅga and a bull. Behind the boulder is a pool from which a drain leads water to the tank near the palace.

48. Second fort gateway of hill top.

49. Cave serving as horse stables.

50. Under a rock shelter is a shrine which appears to have contained a dark stone image of Bhairava. This has now disappeared and is represented by a fragment consisting of his feet, the dog and a Bhētāḷa. The shrine is popularly known as that of Guligaṇjamma.

51. Guard rooms and powder magazine, with a pond formed by cutting out rocks around a natural pool.

52. Kālahastīśa temple.—To the north of the above there is a temple of Kālahastīśa of the Pāllegār times, having a garbhagṛiha containing a low natural liṅga, an open vestibule with a small Nandī, a navaraṅga of four pillars of very ordinary workmanship, and a porch of three aṅkaṇas. In the porch is a black stone slab which has an inscription of the Harati chief Hoṭṭaṇṇa Nāyaka (E. C. XII, Pg. 46). By the side of the northern pillar of the garbhagṛiha there is a fragmentary inscription of 3 lines.

To the east of the Kālahastīśa temple and other buildings on the fort walls and bastions are found about 3 or 4 pieces of cannons made by welding iron bars and rings, as in the cannon placed to the right of the Government Museum at Bangalore.

53. Wicket gate leading north-east down the hill. To its west on a bastion lies a huge cannon in two pieces, which together give it a length of 19 feet (Pl. IV, 3). The diameter of the hole is one foot. To its west lies a large natural pool of water.

54. Third fort gate of hill top.

55. Fourth fort gate of hill top.
56. A rock shelter cave said to have been a powder magazine. It is more probably a temple.
57. A steep zig zag climb on the north-east face of the topmost hill brings us to a large boulder which forms the peak of the hill and is 3,772 feet above the sea level. Here stood an old temple of Nandi. It was constructed by Hoṭṭanna Nāyaka in about 1700 A. D. The ruined temple and the image of the bull were rebuilt by public subscription in 1928, in memory of which an old Hoysala inscription was rubbed off its slab and a new one inscribed. This inscription and the one on the bell opposite the temple were copied. The lamp pillar of the temple appears to date from the Pāllegār days. From the top a good view is obtained of the various inhabited terraces of the hill and of the country around.

MIDIGESI.

(Pl. VII, 1).

Midigeśi was last visited in 1918 and an account of the hill fort of the place has appeared in the report for that year (p. 8.). The following are the several points of interest:—

- (1) Fort wall.
- (2) Veṅkaṭarama temple.
- (3) Old palace site. It has high rubble walls surmounted by earthen ones now in ruins. To the south of the palace is a pond called Vokkarane which supplied water to the palace.
- (4) Hill fort wall and gateway No. 1—Old Hindu structure.
- (5) Hill fort wall and gateway No. 2—Old Hindu structure.
- (6) Maṇṭapa in ruins—Perhaps a guard house.
- (7) Hill fort wall and gateway No. 3.
- (8) Hill fort wall and gateway No. 4.

The steps here run through a natural cleft between two vertical faced boulders about $5\frac{1}{2}$ feet apart (Pl. V, 3). The fort walls near by have masonry parapets provided with musket holes and cannon platforms and built with flat thin bricks of the second half of the 18th century. Probably they belong to the days of Hyder.

- (9) Hill fort wall and gateway No. 5.—This gateway the stone work of which bears lotuses, fish, etc., is an old structure improved by Hyder or Tipu and provided with pointed arches and vaulted roofs.
- (10) Musare-Done.—This is mostly built of brick and most probably belongs



1. ANNAPURNA, KASI-ISVARA TEMPLE,
NIDUGAL (p. 5).



2. VIRABHADRA, NIDUGAL (p. 6).



3. ROCK-CUT ENTRANCE, HILL FORT,
MIDIGESI (p. 10).



4. MAHISHASURAMARDINI, SOMESVARA TEMPLE,
KUNIGAL (p. 16).



to Hyder's days. At its west end is a platform for drawing water with a rope.

- (11) Powder magazine or secret dungeon close to a watch tower. It is concealed by stone works. It is in a pit and has a passage and two rooms (measuring 20' x 15') and is in a good state of preservation. The trees around it may be cleared and a flight of steps of size stone may be built to lead the visitors to it.
- (12) Masjid.—This is a structure of brick and mortar with a hall of about 35' x 20' and with two minarets and a brick and mortar parapet with the wall worked in the shape of lattice work. (Pl. VII, 2).
- (13) To the south-west of the above stand the ruins of a building built of rubble walls. It was perhaps the house of the Khazi.
- (14) Granaries.
- (15) Āñjanēya temple.—This is a small structure of the Pāllegār days with a relievo of Hanumān in it.
- (16) A brick built tank improved in the Muslim days.
- (17) Citadel of Palace.—This has two courts, the outer one of which contains granaries. The inner one probably had living rooms. A plaster relievo of Garuḍa in the south wall of the granary suggests that it is a Hindu structure. The destruction of the head and shoulders of the figure might have occurred after some conquest. The outer part is entered by a stone gateway with guard rooms on both sides. The court has a back door leading towards the granaries and the peak. In front of it on the north-west stands an open structure with a verandah which was probably used as the durbar hall.
- (18) Store rooms for oil and ghee (?)
- (19) Granary.—Rice husk, etc., are still found in six pits. To the north-west of the granary is the trigonometrical station.
- (20) Kanyarammana Dope.—This is a natural pool on the north-west. It is the chief source of water-supply to the hill top. Near it, facing west, is a small cave of Kanyaramma, and here the goddess is worshipped in the form of a liṅga-like stone.

The temple which overlooks the town to its east is built on the lower slopes of a high terrace. Its dvāramaṇṭapa which has a tall

Venkataramanasvami Temple. Draviḍian brick tower and lion-bracket pillars, has a Gaṇeśa in a small cell on the south and Bhairava on the north. Its mukhamaṇṭapa has a set of fine pillars with ribbed brackets. The garbhagriha appears to be a late Hoysala structure.

The Mallēśvara temple is also of the Pāllegār times. Both are kept well and **Mallesvara Temple.** in a good state of repair.

KORATIGERE.

(Pl. VII, 3).

A note on the hill fort at Koratigere has appeared in the Mysore Archaeological Report for 1918 (P. 3 ff). The several points of interest that we come across as we climb up the hill, are the following :—

1. Fort wall No. 1.

Between the 1st and the 2nd fort gates the path passes over a ground which emits a hollow sound. It is said to be the mint.

2. Fort wall and gateway No. 2.

3. Guard house.

4. Fort wall and gateway No. 3.

Here a branch path leading to the left takes us to an old cave temple of Gavi Timmaiya. It is a large rock shelter cave facing south. In its garbhagriha stood formerly an image of Timmaiya or Śrinivāsa. Some conical stones are set up there and an image of Tirumaṅgai Ālvār is found. There is a cave chamber to the east, which is vacant. Possibly another to its west which is said to contain a liṅga and a pīṭha is now walled up. The doorway of the vestibule with its Vaiṣṇava dvārapālas, the pillars of the raṅgamaṇṭapa with the relievo carvings of Hanumān, and Garuḍa, the votive images of the Pāllegāra, etc., show that the structure is of the Pāllegār period.

5. Fort wall and gateway No. 4. Just behind is a pond of water.

6. A building used as a reading room built about 30 years ago, now in disuse.

7. Gaṅgādhareśvara temple.--From a fissure in the rock above Gaṅgādhareśvara water drips down on the liṅga which is placed in a pit of the lower rock. The temple is a cave shrine as at Śivagaṅga. It is said that another liṅga called Jyotirmahēśvara has been covered up by the wall which is behind Gaṅgādhareśvara and the former's consort is similarly covered up by the wall behind Pārvatī. It is said that 30 years ago the images of Śrinivāsa and his consorts were set up along with those of the Navagrahas. Two unnoticed images kept in the temple are of interest. One appears to be of Nammālvār with a vīra-rēkhā on his forehead. The other sits in padmāsana and has the hands joined. The reading room building covers the front view of the temple; the sooner it is removed, the better.

KUNIGAL.

GAṆĒŚA TEMPLE.

The Gaṇēśa temple contains an old image of Gaṇapati on a mūshaka-pīṭha. It appears to have been built during the Vijayanagar days in a part of the fortgate



1. PARVATI, SOMESVARA TEMPLE,
KUNIGAL (p. 15).



2. SARASVATI, SOMESVARA TEMPLE,
KUNIGAL (p. 15).



3. HULIYURDURGA (p. 16).

which is now partly existing. A new inscription of the Hoysala period was copied here on a stone lying adjacent to the Hanumān temple.

NARASIMHA TEMPLE.

The Narasimha temple appears to have been built in two or three stages :

The original temple with its garbhagriha, vestibule and navaraṅga is of the Hoysala period. The navaraṅga built of granite with a now disappeared porch is a structure of the late Hoysala period. The garbhagriha contains an image of Janārdana with the ten avātaras on the prabhāvali. The vestibule doorway is finely ornamented with creeper scrolls. The navaraṅga which has Bālakṛiṣṇa on the lintel of the doorway and four cylindrical granite pillars as in the Pañchalīṅgēśvara temple at Sōmanāthapur has a shallow dome with a pendant. As in many other temples of this period like the Vaidyēśvara temple at Talkād, the navaraṅga has a door to the south. Two cylindrical pillars of the original porch are now found in the later structure in the north-east corner of the temple. The outer view of the main temple is plain except for its characteristic octagonal cornice and the series of right angled pilasters with biscuit-shaped capitals.

To this original temple a mahādvāra was provided on the east. The southern porch of the main building which is now closed in has sixteen-fluted granite pillars.

In the late Vijayanagar days alterations appear to have been made, *viz.*, the addition of a mukhamanṭapa of three aṅkanas with pillars of cubical mouldings bearing rudely carved sculptures, the addition, in place of the porch of a pātālāṅkaṇa of four pillars, another mahādvāra, and the construction of two rows of cells facing each other between the two mahādvāras.

The Narasimha temple is so called since the original image appears to have been Narasimha, which was lost in subsequent days. The present Janārdana figure was brought from Huli-yūrdurga and installed here.

The Garuḍa facing the main image is peculiar since it has four arms holding kalaśa, cakṛa, śankha and sarpa. The figure is interesting, though rudely carved in granite in the late Vijayanagar days. It bears moustaches and *tenkalai* caste mark.

In the outer set of cells facing east, there are a Kōḍaṇḍarāma group and a Vishvaksēna placed in front of a stone brindāvana. The significance of the latter is not known.

The temple may be declared 'Protected' and put under Class III.

Conservation.

PADMĒŚVARA TEMPLE.

The disposition of the several buildings shows that Kuṇigal was an agrahāra town granted in the late Hoysaḷa days, probably about 1250 A. D. In the centre stood the Narasimha temple, while to its north-east, about 150 yards away, was built

History.

the Padmēśvara temple, an ornate granite structure in the typical Hoysaḷa style.

The garbhagṛiha of the temple has a medium-seized līṅga on a fine pedestal.

General Description.

The vestibule is divided into three compartments, of which the north one contained Pārvatī, now disappeared, and the south one, Gaṇēśa, also disappeared but substituted by a modern one. The navaraṅga has four pillars of granite having cubical mouldings and connected by sixteen-fluted shafts with wheel moulding above. The ceilings contain mostly padma domes with pendants. The east door of the navaraṅga has no porch, while the south one appears to have had a porch.

The Narasimha and Padmēśvara temples, though not of extraordinary beauty, still deserve to be preserved. Both of them are in a

Conservation.

decaying condition, and particularly the latter, the foundation having sunk at the west end of the navaraṅga and the roof become leaky throughout. The Padmēśvara temple is said to have about Rs. 500 at its credit. This may be very well utilised for the preservation of the temple.

The old fort wall separates the area of the temple from the large tank on the north-east.

ŚIVARĀMĒŚVARA TEMPLE.

The Śivarāmēśvara temple is a modern structure of little archæological importance, except for the figure of Mahishāsuramardinī. This image which is said to have been brought from the ruined Kottēśvara temple at Kottigere is in the typical Gaṅga style. It is a relieve carved on a granite slab. The goddess holds a snake, prayōga-chakra, a conch and a trident, and stands on her left foot, treading on the buffalo with the right one. She wears a breast-band, shorts and waist band (*daṭṭi*). The figure is interesting.

TANK.

- About 50 yards to the north-east of the Padmēśvara temple and over the relics of a fort wall of the Vijayanagar period stand the remains of the water-gate with a Hanumān shrine. On the pillars of the gate and on their cubical mouldings are found, among others, the following sculptures:—

Camel with a rider; anthropoid gaṇḍabhēruṇḍa standing with lions in its beaks and elephants in its hands; wheeling acrobats; and

Sculptures on first gate. musicians playing on Śarasvatī vīṇā.



1. HILL FORT, MIDIGEST (p. 10).



2. MASJID, HILL FORT, MIDIGEST (p. 11).



3. HILL, KORATIGERE (p. 12).



4. BUDGIRI HILLS (p. 24.)



The lower portions of the tank bund are made up of largish round boulders and are evidently of Hoysaḷa days.

Tank Bund.

Another water gate leads to the steps of the tank. It is well constructed with numerous carvings on the cubical mouldings of its pillars.

Sculptures on Second Gate.

Among these may be noticed: Bhairava, Virabhadra wearing long coat and tiny beard, Jaṅgama-guru holding kamaṇḍalu and staff, Dakṣiṇāmūrti, Brahma on swan, Kāla-Bhairava and the image of the builder. This person who is dressed like the image of Kempe Gauḍa at Śivagaṅga has no sacred thread. He wears loin cloth, necklets, moustaches, ear-rings and round-topped cap. To his left stands an attendant bearing his sword and betel bag (*haḍapa*).

A pillar in front of the chief is cracked and a timely prop would save the structure from decay.

SŌMEŚVARA TEMPLE.

The Sōmēśvara temple contains a number of buildings built in different times, dating from the Hoysaḷa to the Pāllegār days. It is a granite structure with the original temple having a peculiar plan. The latter contains a garbhagriha with a multi-corniced basement. A pilastered outer wall is now bent to the north and is out of plumb, the basement having sunk.

History and General Description.

The Sōmēśvara liṅga which is a naturally rounded stone on a low pedestal appears to date from about the 13th century or earlier.

Linga.

In front of the vestibule stands a navaraṅga with plain ceilings and four cylindrical granite pillars. In the navaraṅga is kept a fine Hoysaḷa image of Sūrya. This image stands on a pedestal carved with Aruṇa. His horses are supported

Navaraṅga.

by the Sun's consorts holding bows and arrows. He holds a padma in each of his two hands and is surrounded by a tōraṇa having yaksha-like figures in the convolutions of the creeper scroll, identified as the nine Grahas or planets.

In addition to the eastern doorway which must have led to the tank, the navaraṅga had a porch on the south with eight cylindrical pillars and a similar one on the north. The north porch appears to have been dismantled in later days to provide

Porches.

accommodation for the shrines of two images. Of these images, one is Pārvatī, (Pl. VI, 1) a slim figure, about three feet in height, of the late Hoysaḷa or early Vijayanagar period as seen from the serpentine tōraṇa and the full length of the sari. The other image is of Sarasvatī (Pl. VI, 2) which is, however, of Hoysaḷa workmanship and is seated in padmāsana, holding rosary, goad, śakti-pāśa and pustaka. Its damaged face has been provided with an ugly nose by some inexperienced modern artist.

At the west end of the southern porch a small shrine was added later, perhaps in the Vijayanagar days, for installing a relieve image of Mahishāsūramardini (Pl. VI, 3). This image is most interesting. It appears to belong to the Gaṅga days even (C. 800 A. D.) On the head of the buffalo whose tongue is protruding from its mouth, the goddess stands with her left leg crossed behind her right. Her body is bent in tribhaṅga and her four hands hold a sword, a discus, a conch and a bow in order. She wears a jewelled kirita, necklets, sacred thread, breast-bands, nāgamuri, kammarband, and shorts, anklets, and bracelets. To her left stands a straight-horned antelope. The image at once reminds us of the Mahishāsūramardini at Nandi and evidently belongs to the same age. Traditionally it is said to have been installed by Śaṅkarāchārya, though the shrine itself appears to be an accretional structure of the Vijayanagar period.

The outer southern porch with its roughly sculptured granite pillar, the vacant Śiva temple in the south of the compound and the Pañchaliṅga temple on the west of the mahādvāra are all structures of later days.

HULIYURDURGA.

(Pl. VI, 3).

Huliyūrdurga was last visited in 1919 by this Department and a note was published in the Annual Report for that year (para 35, page 16). The fort on the hill must have been formidable during the latter part of the 18th century owing to the great natural advantages. The hill is a solid mass of rock, cup-like in shape and difficult of ascent. The several points of interest to be noted are the following:—

- (1) North gateway of the town fort wall with Gaṇeśa and Āṇjanēya temples.
- (2) Hill fort wall and gateway No. 1 (Pāllegār structure without mortar).

To its south is a platform lined with stones, where the taluk kacheri is said to have once stood.

(3) Gōpālakṛishṇa temple.—This temple which faces east is situated directly to the west and close to the hill.

It appears to have been built either by Kempe Gauḍa or by his conqueror

History.

Chikka Dēvārāja Vaḍeyar as can be inferred from a stone of the brindāvana lying in the compound which has a Kāliṅgamardana between Śankha and Chakra.

The temple has a garbhagriha, a vestibule, a navaraṅga of four pillars, a maṇṭapa of three aṅkaṇas, a pātālāṅkaṇa of six aṅkaṇas and a front porch of one aṅkaṇa.

General Description.

The navaraṅga pillars of granite are well worked having sixteen-fluted shafts with pot and wheel mouldings above them. On the lower

Navaranga Pillars.

parts of the pillars which are square are carved the figures



1. MAHADVARA, GAURISVARA TEMPLE, YELANDUR (p. 22).



2. LAKSHMIVARAHA, VARAHASVAMI TEMPLE,
YELANDUR (p. 21).



3. RANGANATHA, BILIGIRI HILLS (p. 24, n. 1).

of dancers and musicians. The navaraṅga has two smaller cells on the north and south. These are also vacant.

The original image of Vēṇugōpāla belonging to the temple was broken into pieces and the fragments now lie to the north of the temple.

Main Image.

To the south of the temple is a smaller shrine of Lakshmī, a fine figure seated in padmāsana, which is also smashed into pieces. The

Lakshmi Shrine.

portion from the waist downwards is yet found in the navaraṅga and does credit to the sculptural work of

the time.

- (4) Second hill fort wall and gateway.
- (5) Ruined buildings.
- (6) Third hill fort wall and ruined gate.
- (7) Fourth hill fort wall and gate with Gaṇēśa. The pathway lies on a steep rock.
- (8) Fifth hill fort gate with some *done*s (water pools).
- (9) Sixth hill fort gate.
- (10) Granary and grinding stones with *done*.
- (11) Ruins of old buildings, built of bricks (11"×7"×2") evidently during the Pāllegār period.
- (12) Ruins of observation tower with *done* and brick platform, said to be Kempe Gaṇḍa's observation tower.
- (13) Jyōtirmayēśvara temple.—This temple in the old town, is also a structure of the Pāllegār days. Its maṇṭapa and pātālāṅkaṇa have been walled up and used as a Rāma-mandir. The only objects of interest in the temple are the images of Vēṇugōpāla and his consorts which are fine. The god is about 16" high and is really a Janārdana image with padma, abhaya, chakra, śankha and gadā—a form generally known as Varadarāja.

HASSAN DISTRICT.

SRAVANABELAGOLA.

POINTS FOR CONSERVATION.

KALYĀṆI.

The Kalyāṇi pond is finely built. Its steps are intact and no resetting is required. The inlet and outlet are closed. The water must be pumped out and the inlet and outlet opened and provided with shutters. The gōpuras and maṇṭaps may be cement pointed.

DODDABETTA.

The Brahmādēva shrine is a new building, good and intact. The inscription of Rangaiya at its back must be released to the view.

The damaged corners of the second gateway may be covered up. The lichens must be removed by a careful chemical wash.

The third gateway has no special character. The cuttings at the base of the pillars may be cement-pointed.

A part of the fort wall at the fourth gate is out of plumb. It may be reset and the neighbourhood cement pointed. The leaks of the gate may be cemented and the mud walls removed and opened out as far as possible.

The north and east faces of the platform at the Odegal basti are out of plumb and should be rebuilt with concrete filling.

The roof of the maṇṭapa enshrining the Brahmadeva pillar must be reset. The lichens should be removed and the whole pillar cleaned.

The two trees near Siddha's rock at the fifth gateway may be removed and the flooring reset.

The sixth gateway is probably a construction of the Mysore dynasty. One jamb is out of plumb. The upper brick work may be removed and a separate light parapet put in.

The seventh or last gate is intact.

The flooring of the pradakṣhiṇā is irregularly settled. A concrete bed would perhaps be the best. All the slabs require resetting and pointing. Outlets for rain water should be given in the walls.

The ugly walls covering the small doorways on the west may be removed and battened wooden doors provided.

The Chāmarāja maṇṭapa should be rebuilt with the old materials.

The dressed stone pillars of the Guḷakāyajji maṇṭapa, etc., should not be covered with white-wash or paint. The pillars are out of plumb and should be reset.

The tree in the parapet of the Siddhara basti should be removed with its root and the cracked ceiling slab near S. B. No. 36 may be supported by a pilaster.

Electric lighting may be brought from Hoḷenarsipur which is only 16 miles away.

The pillar at the Vardhamāna basti has a brick top with a cactus tree. The latter should be removed and the brick work rebuilt.

The south wall of the Akkana Basti is out of plumb and should be rebuilt with great care. The east pillars of the porch which are out of plumb should be watched for further bending. All white-wash should be removed.

GOMATĒŚVARA IMAGE.

Left foot.—Portions are peeling off. It is much worse than the upper part of the body, perhaps because abhisheka is performed.



1. BILIGIRI HILLS (p. 24).



2. DURGA, AGARA (p. 26).



3. BULL MANTAPA, DESESVARA TEMPLE, MADDUR (p. 28).

Left leg.—This is pitted in front and a reddish hue appears on the west. Black spots appear on the creeper. They are to be examined.

Left thigh and chest.—Here patches appear. Just outside the right leg is a long vertical crack, about 10 feet long, which should be covered up with some adhesive silicate.

Right hand.—A crack, about a foot long, appears just above the small finger.

Hips.—A very thin crack is developing between the hips.

Left back and right shoulder and arm.—Large patches appear owing to the stone surface having peeled off. No lichens or plants are visible. A microscopic examination may reveal some tiny plants whose roots dislodge the crystal.

Chin and neck.—These are getting covered by dark lichens.

Face.—A crack starting from the right eye is spreading towards the right nostril.

CHIKKABETTA.

Inscription rock.—The area of inscriptions should be protected by circumscribing rock-cut channels in the form of arcs on the east and west.

Parśvanātha Basti.—The granite cornices of the south-wall are disintegrating. Preservatives may be tried here before being applied to the big image.

Mahānavami Maṇḍapa.—The brick tops need replastering. The inscription pillar which is out of plumb may be observed for further settling.

Śāntinātha Basti.—The roof has been repaired with cement. Corners may be pointed with cement.

Bharatēśvara image.—This should be railed off and hitting the image with stones should not be permitted.

Supārśvanātha Shrine.—The south beam has cracked and has been propped up by a pillar. This is all that is needed now.

Chandraprabha Basti.—Two cracked brackets have been propped up. The crack is widening. The load on the roof may be lightened.

Parśvanātha Basti.—Recently repaired.

Kattale Basti.—The north and south walls of the navaraṅga are re-built of size stones with pierced stone windows. The floor of the pradakṣhiṇā requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. The old framework should not be disturbed.

Chandragupta Basti.—The barred windows on the east are out of place. On the fifth window spaces are too wide. Expanded metal could be inserted at the back of the windows, if possible.

Anantanātha Basti.—This is small and intact.

Ādiśvara Basti.—This is recently well repaired. The garbhāṅkara has to be plastered. Supporting pillars are upside down.

Chamuṇḍarāya Basti.—The walls of granite are peeling off. The navarāṅga is leaking. The image upstairs is smeared with red lead. This should not be done.

North Adīśvara Basti.—Props are needed for the western pillars.

Śasana maṇṭapa.—The north beam should be replaced and the ugly wall removed.

North Śāntīśvara Basti.—The roof is to be replaced.

Maṇṭapas near done.—The damaged ones may be removed.

JINANATHAPURA.

ŚĀNTINĀTHA BASTI.

The Śāntinātha Basti is a beautiful building. An approach road may be made. The neighbourhood may be cleared. A compound wall may be put up. The platform should be dug up and reset. The south wall which is out of plumb should be rebuilt carefully as at Halebidu. The plants in the north wall may be removed. The prop stone against the north wall should be replaced.

Conservation.

MINOR BASTI.

The plants should be removed. The basti is intact. It is a Hoysala building with granite pillars.

Conservation.

MYSORE DISTRICT.

SERINGAPATAM.

PŪRṆIAH'S BUNGALOW.

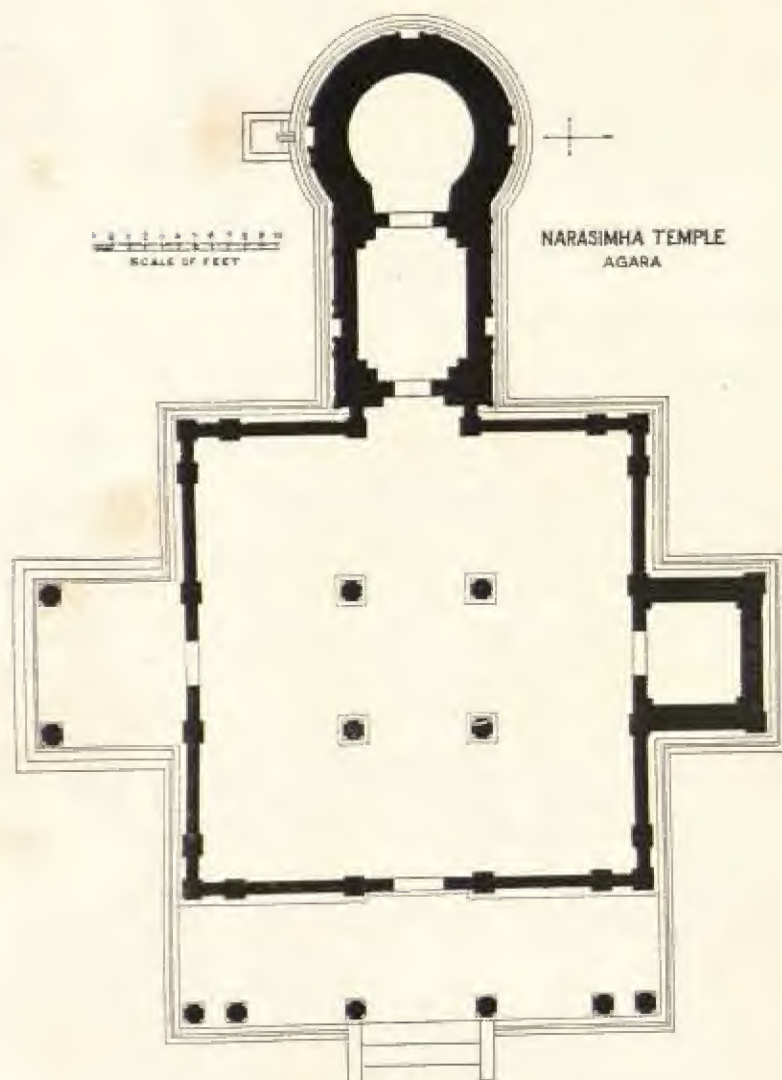
Pūrṇiah's house is a large building in the European style built probably in 1799 for General Harris. It is situated on the north bank of the south branch of the Kāvērī directly to the south of the Mysore gate. It is surrounded by a large and fine garden.

It was occupied by General Harris for a short time immediately after the fall of Seringapatam and later on by the Officer Commanding, and in 1811 it was given over to Dewan Pūrṇiah for his dwelling. Since then it has been, along with the garden, in the possession of the Jahgīrdar of Yeḷandūr.

The stone inscription reads: "This house was the residence of Lt. Gen. George Harris, afterwards Lord Harris, and subsequently of Purniah, Dewan to the Maharaja of Mysore, 1799-1811".



1. NARASIMHA TEMPLE (NORTH-EAST VIEW), AGARA (p. 25).



2. GROUND PLAN (p. 25).



3. NARASIMHA, NARASIMHA TEMPLE, AGARA (p. 25).



The building is finely built with commodious halls and large rooms, to construct which at modern rates not less than Rs. 50,000 would be needed. It is entirely bereft of furniture and is very badly looked after. The garden has been leased to a retired peon for Rs. 400 a year and this man is expected to look after the building according to the lease terms. The man has no interest and cannot look after it. He says that the Jahgīrdar visits the place about once in a year. But no attempt has been made to repair the building.

The building is generally intact. But its walls have sprung numerous cracks. The south-east room especially has large cracks in its walls and the terrace is so damaged that it leaks in many places. The building is very strong and can be repaired with about three or four thousand rupees and the neighbourhood could also be dressed up with a total expenditure of about Rs. 5,000. It is fully worthy of such expenditure and could be used as an office building, Magistrate's Court, etc. The Jahgīrdar is bound under the Rules of the Ancient Monuments Preservation Regulation to spend the money. Otherwise Government may acquire the building. Thousands of monkeys live here. The building may be examined by the Public Works Department and an estimate prepared.

YELANDUR.

In the Annual Report of this department for the year 1917 the derivation of the name of Yeḷandūr and the history of the place are explained. Here a detailed study of the temples has been made.

VARĀHASVĀMI TEMPLE

There are four shrines in the Varāhasvāmi temple. The central one contains the image of Lakshmī-Varāha (Pl. VIII, 2). The god has **Lakshmi-Varaha Image.** an anthropoid body and a boar's head and is seated in sukhāsana with Lakshmī on his left lap. His four hands are thus disposed: abhaya, chakra, śankha and around Lakshmī's waist. This group which is generally rare is a fine one. Its well worked drapery, slimness of the body and the tapering kirīṭa remind us of the work of the Chōḷa period. The tōraṇa which is in the Dravidian style appears also to be carved out of the same stone.

By the side of the south prākāra wall is enshrined an image of Kēśava or Chennigarāya in standing posture. His hands hold abhaya and padma, śankha, chakra and gadā. It is **Kesava.** an image brought from elsewhere and probably belongs, like the Varāha image, to the Chōḷa period.

The goddess' shrine on the north contains an image of seated Lakshmī with her hands in abhaya and dāna. It is an image of the **Lakshmi.** Vijayanagar period.

The only object that deserves special care and attention in the temple is the Varāha group. The temple needs the attention of the Jahgīrdār. The Varāhasvāmī temple which is not a protected monument is architecturally important. It is also in much need of repair, the flooring of the pradakṣhiṇā, the parapet walls of the dvāramanṭapa, etc., being out of repair. Near its north gate lie two jamb pieces bearing very finely worked vertical scroll and other bands rising up from the hands of the river goddesses Gaṅgā and Yamunā standing on makaras and attended by female chaurī bearers. The workmanship is very similar to that in the mahādvāra of the Gaurīśvara temple at the place. These pieces may be removed to a safer spot.

THE GAURĪŚVARA TEMPLE.

The Gaurīśvara temple comprises now of six buildings situated in front of the Jahgīrdār's bungalow.

The most ornate and interesting of them all is the mahādvāra which resembles similar parts of the temple at Tāḍapatri (Pl. VIII, 1). About four feet of its lower part are now imbedded in the earth so that only the torsos of Gaṅgā and Yamunā are visible. The eastern jambs contain images of dancers, musicians, a monkey eating fruit, etc. There is the figure of Umāmahēśvara on the lintel attended by Īśāna and Viṣṇu.

Wall Sculptures. The outer walls have rows of sculptured figures thus—

South East—

Bhairava attended by dancing dwarfs and half-naked women.

South—

(a) Sadāśiva standing, attended by ṛishis, Nandikēśvara, etc., under a relievo-turret of the Dravidian style supported on either side by ornamental pilasters.

(b) Veṅkaṭēśa standing with worshippers and attendants.

West—

(a) Virabhadra attended by goat-headed Dakṣabrahma and sages with Ardhanārīśvara to the left and Rati and Manmatha to the right.

(b) Vēṅgōpāla attended by the Gōpīs.

North—

(a) Śiva seated with Nandikēśvara singing and Gaṇēśa dancing.

(b) Gōpīvastrāpaharaṇa with Kṛishṇa on a tree and the naked girls begging for their clothes.



1. KALABHAIRAVA, DESESVARA TEMPLE,
MUGUR (p. 30).



2. SUGARCANE MILL, DESESVARA TEMPLE,
MUGUR (p. 29).



3. CONFLUENCE, TIRUMAKUDALU-NARASIPURA (p. 31).



North-east—Śrī Rāma attended by his brothers and with Sugrīva and Hanumān near his feet, Sītā to his left and Vasiṣṭha to his right.

Around the building run the highly ornate eaves bearing images of dancing gods, etc., under the kīrtimukhas and monkeys in various attitudes.

Eaves.

The parapet has rows of amazons riding on lions, while from the corners of the eaves hang stone chains some of which have four links with a pendant hanging from a cobra. The eastern kīrtimukha contains a very interesting figure of Yōgā-narasimha in pensive pose with his head supported by the left hand.

Parapet.

The west lintel shows Śiva fighting the Rākshasas with bow and arrow and a trident in his hands.

Inside the mahādvāra stand four pillars bearing interesting sculptures. Some of these are Vālī and Sugrīva fighting, Śiva slaying the elephant demon, Narasimha in different poses and about ten panels containing well executed relievo images of the Pāllegārs of Hadinād and their families. One of them, probably the single man facing south, is the builder of the structure named Mudda Bhūpāla and there appear to be three other groups, probably those of his ancestors.

Other Sculptures.

The dome has eight turrets with dancing figures and a central padma pendant.

The inner part of the mahādvāra has, facing south, a Mahishāsuramardini group and, facing north, two interesting groups:—

(a) Rāma embracing Hanumān

(b) A huntress getting a thorn removed by a boy.

The date of the structure appears to be similar to that of the Gaṅgādharaśvara temple at Seringapatam and the Tāḍapatri temple, *i.e.* c. 1600.

Date.

The shrine of Gaurīśvara has been so completely rebuilt about 40 years ago that it has not much architectural value. However many of its pillars appear to have come from the old temple of the 16th century, excepting only four which contain

Main Shrine.

cylindrical shafts and thus raise a doubt about their origin. They bear inscriptions in Nāgarī and Kannaḍa and perhaps come from the dismantled temple of Mūlasthā-nēśvara which is about two miles away. The līṅga is at present more than four feet below the ground level which perhaps is due to the fact that the debris of the old town have raised the level of the new town. Inside the present navaraṅga there are about a dozen images of stone mostly connected with Śiva Pañchāyatana and carved in comparatively recent times. But the most beautiful of these is a seated Gaṇeśa close to the door, which is unmistakably a beautiful piece of Hoysala

workmanship. Behind the main temple is a Pañchalingēśvara shrine whose pillars are somewhat interesting.

The Gaurī shrine is similar in character to the main shrine. The image of **Gaurī Shrine.** the goddess is of the Vijayanagar period.

The other two buildings are the ratha-maṇṭapa which is in a dilapidated **Mantapas** condition and the śāsana-maṇṭapa.

THE BILIGIRI HILLS.

(Plates VII, i; and IX, 1).

THE BIG SAMPIGE TREE.

About 7 miles from the south-west of the Ranganātha¹ temple on the Biligiri-raṅga Hills, two miles east of the motor road to Chāmarājanagar, and about 3 furlongs beyond the Mysore border up to which access is available by a temporary motor road, there is a deep valley through which a pathway leads us to the Attikhan estate where flows a large stream named Bhārgavī. Round about, there are large numbers of *sampige* or *champaka* trees along with others and the area is darkened by a dense covering of trees. By the side of a rivulet, on its east bank, stands a gigantic *champaka* tree which is one of the wonders of the Biligiriraṅga Hills. Since flood water has washed out the earth over its roots, the latter visibly form a platform close by the side of the water, the length of which is about 70 feet north to south. Above it, the gnarled mixture of trunk and roots of huge dimensions measures about 85 feet in circumference and forms the second platform out of which arises the trunk of the tree which roughly measures about 65 feet. The great branches some of which are 5 feet in diameter emerge at about 5 feet from the ground. But the height is about 130 feet. The tree bears flowers of the usual size and even smaller ones, of both the reddish and yellow types in the *jatra* season, *i.e.*, in the month of April. On the east side of the tree on the platform there are more than a hundred round-headed or cone-headed smooth stones which are worshipped as liṅgas. One or two of them are chiselled ones and the largest of them is about 15" in breadth.

On the north-east corner of the roots of the great tree there is a large entrance into the cave inside the roots of the tree. The entrance measures $4\frac{1}{2}'$ by $1\frac{1}{2}'$. It has an outer chamber with an inner one and is said to be the abode of cobras. The tree appears to be several hundreds of years old and is said to be connected with the sage Bhārgava.

1. The image of Ranganātha on the Biligiri hills is not in a reclining posture as at Śiva-samudram or Seringapatam. It is standing in samabhaūga with the lower left hand on Kaṭi like Śrīnivāsa. (Pl. VIII, 3).



1. KESAVA, CHENNIGARAYA TEMPLE,
ALAGODU (p. 33).



2. VISHNU DANCING, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).



3. LINGA, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 33.)



4. DAKSHINAMURTI, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).

The whole spot is a lovely one full of the beauty of virgin nature. On any early morning the road and pathway leading to the tree would offer the most interesting study for trackers. The road is full of the foot-prints of the denizens of the forest passing through it during the night, including (as was actually observed) elephants, both herds and rogues, bison in herds and single ones, sambar, deer, jungle sheep, wild swan, bears, leopards, jungle fowl, porcupine, wild dog, pythons and cobras. Varied birds perch on the tree tops. But fruit trees, monkeys and crows are rare. The insects have a world of their own. As for the trees, it is their home.

Mr. Morris of Attikhan estate has a permanent *makan* put up in the large clearing with a pool in its centre about half a mile inside the Mysore border.

AGARA.

NARASIMHA TEMPLE.

(Pl. X, 1).

Agara is a small village in the north-east of Yelandūr Taluk. It has three chief temples of which the most important is that of *Yōgānarasimha*. It is situated to the west of Agara.

Curiously it faces west direct; while its *mahādvāra* faces north. The *mahādvāra* consists of three *aṅkaṇas* with an inner and outer porch, the inner pillars being of the round cylindrical type, while the cubical bases have the *nāga* heads in the corners.

The porch pillars, however, have sixteen-sided shafts.

The main building consists of a *garbhagriha* and a vestibule, both of which appear to belong to the Chōla days. The *garbhagriha* has a most unusual shape, being round as in the temples of modern Travancore (Pl. X, 2). It has nothing ornamental.

The *navaraṅga* has a western and a northern porch and appears to have been rebuilt about 40 years ago with old materials. Its four pillars are sixteen-sided and bear sculptures on the cubical bases.

The central ceiling has three sets of corner stones with a fine pendant lotus hanging at the top.

The image of *Yōgānarasimha* in the *garbhagriha* is very beautiful (Pl. X, 3). It is seated with its legs tied by a band in the *yōga* posture. The two front hands are freely hanging down while resting on the knees. The two back hands hold a fine *chakra* and a *śankha*, and the *tōraṇa* over the head is formed of a row of

creepers. The image, though open mouthed and showing the tongue and fangs, is in a peaceful mood. It has also a small Lakshmi image on its right breast. It has the third eye on its forehead. Nārada is playing on the vīṇā on the left and Prahlāda stands to the right. The pedestal has a Garuḍa seated in padmāsana.

The image needs to be firmly fixed with *asṭabandhana*. The leaking roof needs repair. The stone flooring should be cement-pointed. It is highly desirable to give the temple a compound wall.

Conservation.

The Lakshmi shrine is below the ground level and is in a bad state of preservation. The image is in a good condition but smeared over with oil and coated with wax. The shrine requires to be rebuilt similar to the Narasimha shrine, though it is smaller in dimensions.

It is understood that the temple has large funds at its credit.

THE DURGĀ TEMPLE.

The temple of Durgā is one of the oldest and most interesting buildings in the village. It bears all the marks of a Chōla temple of the time of Rāja Rāja the Great.

Age of Temple.

Its outer wall which is right-angled like the great temple of Tanjore has a large round cornice above which runs a frieze of horned lions with makara heads in the corners. The upper part of the walls have the usual pilasters and niches, while the

Outer View.

octagonal tower has ornamental horse-shoe arches.

The navaraṅga of the temple has cylindrical granite pillars.

Navaranga.

The image in the garbhagṛiha represents Durgā standing in samabhaṅga as Vaishṇavī with a lion behind her legs and an elephant head on the pedestal. The image is a fine one with thickish lower lip, a narrow waist, and large rounded breasts

Main Image.

tied by a breast-band (Pl. IX, 2).

The temple tower is in a precarious condition. The whole structure deserves to be carefully rebuilt in view of its antiquity and its inscriptions which almost cover up its walls.

Conservation.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple, as usual, is to the north-east of the village. It is an old structure of the Chōla times, to which additions seem to have been made by the Hoysaḷas.

Age of the Temple.

The chief figure of interest here is Pārvatī who stands in a small shrine to the left of the main shrine. She is in samabhaṅga with her hands thus disposed: abhaya and rosary, ankuṣa,

Parvati Image.



2. DURGA, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 33).



3. LADY PLAYING ON FIDDLE, AGASTYESVARA
TEMPLE, TIRUMAKUDALU (p. 34).



1. KUMARASVAMI, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).

padma and dāna. She has no breast bands but wears a lower cloth in the Chōla style.

The temple is badly out of repair. Perhaps it would be safer to put out of danger such parts of its walls as are out of plumb.

Conservation. In the place of the mahādvāra stand four granite jambs.

Evidently it would be difficult to find funds for repairing all the temples of the town. But something may be done to save them from ruin.

MADDUR.

CHAKRAPĀṆI TEMPLE.

About two furlongs to the west of the village stands a granite temple of Chakrapāṇi whose garbhagriha, vestibule and navaraṅga with its four cylindrical pillars are clearly the work of the middle of the 13th century as seen by the inscriptions.

History.

A new Tamil inscription was discovered on the octagonal cornice of the outer wall of the vestibule.

On the outer walls of this portion are found the ornamental pilasters and niches.

General Description

The front hall called the pātālāṅkara in the previous reports has six fluted pillars of granite with serpent-headed corners, sixteen-fluted shafts and imitation ribbed brackets. On the west wall of the hall is a long Kannaḍa inscription of Vīra Bukkarāya dated Śaka 1292 (1370

Hall.

A. D.). In front of the hall is a porch whose pillars have on their cubical mouldings rough reliefs of gods and dancers.

The original image of the temple appears to have disappeared. It has been substituted by a much smaller one of Viṣṇu, called Nambi-Nārāyaṇa.

Main Image.

The temple is in a very dilapidated condition. Many portions of the outer wall have come down; while the inner wall on the north

Conservation.

side is partly out of plumb.

OLD DĒŚĒŚVARA TEMPLE.

At the eastern extremity of the village of Maddūr stands the old temple of Dēśēśvara which, according to Yelandūr 41 now kept behind the Vīrabhadra shrine, was constructed in Śaka 904 or 982 A.D., evidently in the Gaṅga period. All

History.

traces of the Gaṅga times have now disappeared except the liṅga stone in whose damaged spherical top are identified Gaṇapati, Śiva and Pārvatī.

The navaraṅga has four pillars of the round cylindrical type which bear Tamil inscriptions. It has a porch on the south, perhaps of the Pāllegār times. The navaraṅga ceiling is an old piece consisting of a flat slab divided into nine panels with Tāṇḍavēśvara in the centre and the Dikpālakas around, and dancing Yakshas on the corner stones.

Navaranga.

The most interesting architectural portion of the temple is the small bull maṭapa facing the navaraṅga (Pl. IX, 3). It has four short pillars of which the south-east one bears a Tamil inscription. The pillars are from the bottom to the top cubical, octagonal with flower petals, and cylindrical with beaded hangings having interesting sculptures in the inter-spaces. Above a floral band is a vase-shaped moulding with real ribbed brackets as in the Chōḷa period. This appears to be probably a Chōḷa contribution.

Bull Mantapa.

A new inscription was discovered on the octagonal cornice of the temple to its north. It is about 30' long and is in late Hoysala Kannaḍa characters.

Inscription.

The temple was rebuilt with soapstone walls about six years ago. It has a good fund at its disposal. The Dēśēśvara shrine is leaky and water collects inside, since its sōmasūtra is choked up. The flooring and the roof all need to be repaired. The flooring of the prākāra is also out of repair. The towers and walls have a large number of plants growing up. These need to be removed.

Conservation.

MUGUR.

Mūgūr contains about half a dozen temples of which three appear to be of importance, namely :--

1. Dēśēśvara.
2. Tripurāmbā.
3. Nārāyaṇa.

DĒŚĒŚVARA TEMPLE.

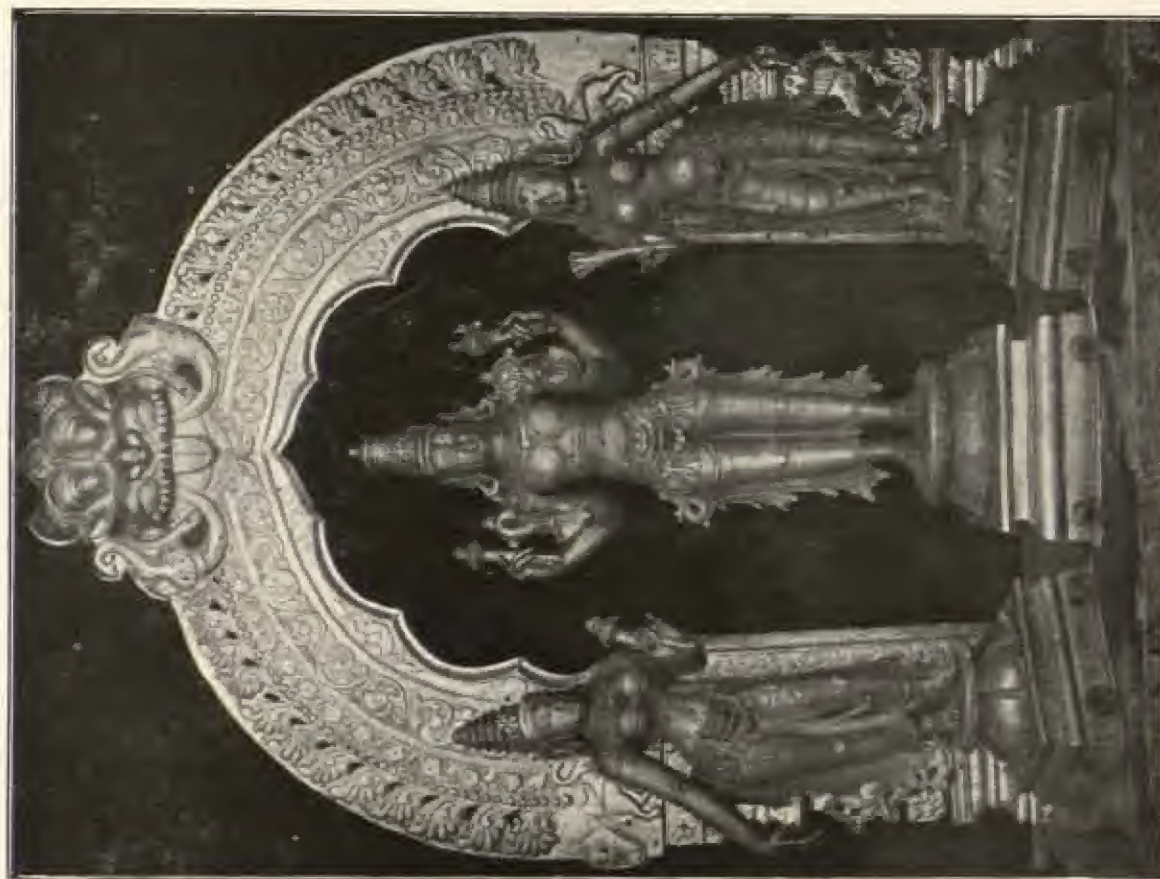
As usual this temple is situated at the north-eastern end of the town and has now a large enclosure.

It appears to have been constructed in four different stages. The original shrine of Dēśēśvara appears to have been a small architecturally insignificant building of one aṅkaṇa built over the low natural liṅga of Dēśēśvara in the Chōḷa times.

History.



1. KIRTINARAYANA, TALKAD (p. 34).
Mysore Archaeological Survey.



2. PROCESSIONAL IMAGE OF KIRTINARAYANA, TALKAD (p. 36).

In the late Hoysala period, perhaps during the days of Narasimha III, the whole town must have been converted into a big agrahāra with the Dēśēśvara temple improved and enlarged by the addition of a large granite structure of Śaṅkarēśvara built in close proximity to Dēśēśvara, which in later times was given a doorway connecting it with the navaraṅga of Śaṅkarēśvara.

The Śaṅkarēśvara shrine which bears on its octagonal cornice a long Kannada inscription of Hoysala Narasimha III has on the outer wall the usual right angled pilasters with the vase and loaf-shaped mouldings and the beaded hangings with the three usual niches surmounted by boat-shaped śikharas. In the shrine stands a largish liṅga about one foot in diameter which is called Śaṅkarēśvara. The navaraṅga contains several unimportant images, among which are Sūrya, Viṣṇu, Saptamātrikās, etc. The navaraṅga pillars are of the cylindrical type and an additional añkapa has been added in later times on the north side.

In the Vijayanagar period during the times of Krishṇarāya and Achyutarāya large improvements appear to have been made by the Hadināḍ Pāllegārs and their subordinates. Among these improvements are the following :—

- (1) The construction of the prākāra wall, the donor's image being carved on the south wall opposite to the south porch of the main temple.
- (2) The gōpura with its mahādvāra showing about four portrait statues of local chieftains.
- (3) The Garuḍagamba, etc.
- (4) The pañchaliṅga shrine with its finely carved pilasters and jambs ornamented with scroll work.
- (5) The Pārvatī shrine with its standing image of Pārvatī (abhaya, padma, padma, dāna).

The oldest objects in the compound are six pillars, two near the Hanumān shrine and four in front of the kitchen. These are Chōḷa pieces with the following parts: cubical base, sixteen-fluted shaft, octagonal shaft and vase-shaped moulding. Probably these belonged to the original Dēśēśvara shrine and the maṇṭapa in front of it.

Against the outer wall on the south side of the shrine there is a stone sugar-cane mill (Pl. XI, 2).

The front porch of Śaṅkarēśvara has been, probably in later times, extended by two añkapas so as to include the bull maṇṭapa.

Porch.

The wooden doorways of the yāgaśālā and pañchaliṅga shrines are finely carved pieces of the Vijayanagar period bearing various Śiva līlās.

Wooden Doorways.

Behind the compound in a smaller enclosure stands a small shrine containing a beautiful image of Kāla-Bhairava (Pl. XI, 1). It has a

Kala-Bhairava.

fine floral tōraṇa. The image which is about three feet high is one of the most elaborately carved in the place.

It represents the god standing naked in a graceful tribhaṅga with a cobra girdle. His hands hold: broken sword, drum, trident and broken kapāla. The Gaṇas surround him, four on each side. There is a finely carved bound in the group. The latā tōraṇa with Yakshas in the convolutions has a lion face on top and is supported on brackets having elephants, men, yālis and makaras.

TRIPURĀMBĀ TEMPLE.

About a hundred yards to the north of the Dēśēśvara temple stands the temple of Tripura-sundarī, which must have originally

History.

consisted of the garbhagriha and its appurtenant portions built in the later Hoysala days.

The navaraṅga, the mukhamanṭapa, the mahādvāra with its Pāllegār images and the prākāra are mostly of the Vijayanagar period, rebuilt and repaired probably early in the 19th century. The gōpura has disappeared.

The main image is a standing figure of Vaishṇavī (abhaya, chakra, śankha and dāna), with the prabhāvaḷī carved in the same stone.

Main Image.

This temple, the worship of which is in the hands of Viraśaivas, is exceedingly popular with the non-Brahmin communities and

Popularity.

Arasus. Viraśaivas and Vokkaligas generally dedicate particular girls to this temple so that it is an important

source for the supply of dancing girls.

Opposite to the mahādvāra is built a swing manṭapa of brick and mortar which is a structure of the 19th century in the European style.

Early in the 19th century the inner parapet walls of the temple were decorated with more than a hundred turrets bearing stucco images of various deities which have been described by Mr. R. Narasimhachar¹. These deserve close examination from the point of view of iconography and restoration like those at Nañjangūḍ.

NĀRĀYAṆASVĀMI TEMPLE.

The temple of Nārāyaṇa stands to the west of the town.

It has a garbhagriha with pilastered outer walls, outer niches bearing tree-shaped towers, a very broad and short vestibule, and a navaraṅga

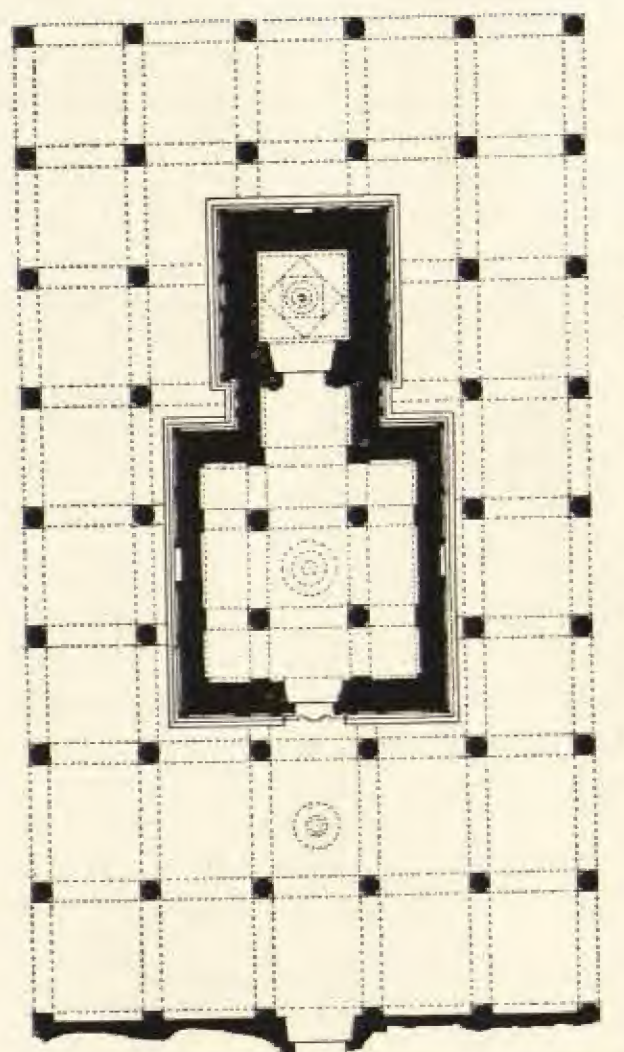
General Description.

of four pillars with a one-aṅkaṇa porch in front. All the pillars are mostly of granite and are cylindrical.

1. M. A. R. 1912, p. 16.



1 JANARDANA TEMPLE (NORTH-EAST VIEW), MALINGI (p. 36.)



10 5 10
SCALE OF FEET

JANARDANA TEMPLE
MALANGI

2. GROUND PLAN (p. 36.)



3. JANARDANA, JANARDANA TEMPLE,
MALANGI (p. 36.)

There is nothing extraordinary in this temple ; but the plan is typical of the late Hoysala period.

The roof is leaky and the prakāra walls of brick and mortar have cracked in many places.

Conservation.

JAIN TEMPLES.

About a hundred yards to the south of the Tripurāntēśvari shrine stand two ruined Jain temples dedicated to Ādinātha and Pārśvanātha.

Pārśvanātha is a fine standing image, about 4' high, with a seven-hooded cobra over his head. On his pedestal a new Kannaḍa inscription of early Hoysala times was discovered.

Parsvanatha.

The Ādinātha image is also about 4' high and is seated cross-legged. On its pedestal also a new inscription was discovered.

Adinatha.

The pillars of both the temples are of the Narasamaṅgala variety with a cubical base and over it an octagon, a roughly shaped bell, a vase and a loaf, all in granite. Such pillars may be of the very early Hoysala period or even earlier.

Old Pillars.

To the south of Mūgūr on the Sante-Mārahaḷli road between the 7th milestone and the Addahaḷla crossing the road stands a vīraga facing east with the top Kailāsa panel visible. Above it there is a five-line Kannaḍa inscription, about 15 inches

New Inscriptions.

in width and 3 feet in length. The language and letters are of about the 14th century.

Another Kannaḍa inscription of the same Hoysala period was discovered on two pieces of a rough stone slab lying in the south-east revetment at the corner of the road and the bridge. It contains 26 lines. The stone slab measures about 5' × 1½'.

Two other slabs in the revetment are said to contain inscriptions on their lower faces. Inscription stones are valuable and should not be thus misused.

T.-NARSIPUR.

(Pl. XI, 3.)

MŪLASTHĀNĒŚVARA TEMPLE.

The Mūlasthānēśvara temple is a structure of about 1300 A.D. rebuilt with old materials in the 19th century.

History.

The only interesting architectural pieces in the temple are four of the eight pillars of the navaraṅga, which have interesting shafts connecting their cubical mouldings. These shafts bear various shapes: 1 (a) tooth wheel shape and thirty-two pointed (b) tooth wheel shape and sixteen pointed. 2. Thirty-two fluted with a band. 3. Thirty-two fluted with a rope band and independent connecting drops at the corners. 4. Sixteen-sided with minor pillars at the corners.

Old Pillars.

The temple is in a good state of preservation but owing to its weak foundation some of the pillars appear to have sunk. They require to be watched for further sinking. One beam of the mukhamanṭapa is cracked and is supported by a wooden prop.

Conservation.

GUṆJĀ-NARASIMHA TEMPLE.

The temple of Guṇjā-Narasimha is a structure of about the middle Vijayanagar period, the earliest inscription being of the days of Kṛishṇarāya. It has been added to by the Mūgūr Arasus and by Kṛishṇarāja III.

History.

The main image is a small one of Lakshmīnarasimha and not extraordinary in workmanship.

Main Image.

The temple is in a bad state of repair. The floods of 1924 have shaken it greatly; particularly the prākāra walls and the *kaisāle* verandah including the Āṇḍāl shrine, are in a dangerous condition, being much out of plumb. The brick parapet is heavy as at Naṅjangūḍ. The flooring inside the temple needs to be completely remade.

Conservation.

The building is not an ancient monument, but since it is an important place of worship, it deserves the attention of the Muzrai authorities, particularly because of the danger of its collapse.

ALAGODU.

Alagoḍu is a village about a mile to the south of T.-Narsipur. It has two temples which have both been rebuilt in the Pāllegār days with the materials of older temples and contain fragmentary inscriptions misplaced by the renovators.

SIDDHĒŚVARA TEMPLE.

The Siddhēśvara temple which faces south has an image of Bhairava which has taken the place of the damaged old līṅga and another of Kālī, both of the Pāllegār days. But one of the Gaṇēśas at least and probably also Mahishāsramardinī and



1. DANDAYUDHAPANI (BALASUBRAHMANYA),
SOMESVARA TEMPLE, SIVASAMUDRAM (p. 38.)



2. GANESA, SOMESVARA TEMPLE,
SIVASAMUDRAM (p. 38.)



3. MINAKSHI SHRINE, SOMESVARA TEMPLE, SIVASAMUDRAM (p. 38).

the four round pillars of chiselled granite with rows of hanging garlands, all belong to the Hoysala times.

Near the Durgā shrine doorway there are two inscriptions in Kannāḍa. One of them which is of the time of Śrīpurusha Gaṅga has been read by Mr. R. Narasimha-char. A new Kannāḍa inscription was discovered on the basement of the east wall and another of the Gaṅga times, in the ceiling of the south-east of the hall.

The temple is in a bad condition.

CHENNIGARĀYA TEMPLE.

The Chennigarāya temple which faces east is also a rebuilt one as seen by the misplaced pieces of a long Kannāḍa inscription on the basement cornice.

The navaraṅga and the small mukhamanṭapa have lathe-turned pillars whose bell shaped moulding has not yet fully developed. The image of Kēśava is of the usual Hoysala type and stands about 5 feet high (Pl. XII, 1).

The walls of the temple are falling fast. Both the temples are leaking and are in a bad condition.

TIRUMAKUDLU.

AGASTYĒŚVARA TEMPLE.

The Agastyēśvara temple is perhaps the oldest temple in the neighbourhood of Tirumakūḍlu. The chief object of worship is a liṅga said to have been consecrated by sage Agastya. It is of sandstone with its front face much worn out by water oozing up to its head and trickling down its face (Pl. XII, 3). This has now created three cup-like depressions in which water collects and overflows.

The temple has been built in at least three stages: The garbhagriha, the vestibule and the inner navaraṅga form the original temple.

Their outer walls have the octagonal cornices, and the right angled pilasters with beaded hangings. The inner navaraṅga pillars are round and are of the Nārasamaṅgala type. The building is very probably of the Chōla times.

To this building the outer navaraṅga hall appears to have been added with its outer wall similar to the original walls and its square planned Draviḍian pillars bearing many interesting sculptures. Among these may be mentioned the following:—

Durgā holding trident and kalaśa, wearing long coat, and dancing, (Pl. XIII, 2) accompanied by a moustached drummer wearing shorts and long braid.

Women dancing and playing on musical instruments like the rudra-vīṇā. One lady is playing on the south Indian fiddle with a bow (Pl. XIII, 3). With this we may compare the figure of a violinist noticed at the Arkēśvara temple in Hale-Ālur¹. This discovery of the Indian fiddle is highly important to the history of Indian musical instruments.

Arjuna shooting at the fish, etc.

On a platform to the west of the hall which appears to have been built in the Vijayanagar period are kept the following images :

Kumārasvāmī seated on a fine peacock with a peculiar design on the pedestal (Pl. XIII, 1).

Gaṇēśa with a broken trunk.

Two large dvārapālas—moustaches and muscles of the belly showing as at the Vaidyēśvara temple at Talkād.

Mahishāsura-mardīnī—a fine Hoysala group.

A similar Mahishāsura-mardīnī of the Chōla or even of the Gaṅga period. Sūrya of rude workmanship.

A special room to the north of this hall contains the utsavamūrti. On the floor of this room a new inscription of 1399 Śaka or 1477 A.D. was discovered.

To the north-west of the main temple stands the shrine of Pārvatī. This and the other structures surrounding the main temple including the mahādvāra, belong to the Pāllegār period or the Mysore dynasty as indicated by the tall sixteen-fluted

pillars. In this outer pradakṣiṇā are kept a number of images :

Nandī and Bali pīṭha opposite to the east door. On the octagonal cornices of the pedestal were discovered two new Tamil inscriptions of the time of Hoysala Vīranarasimha.

In the south prākāra—

Vishṇu dancing with eight arms—abhaya (thumb broken), daṇḍa, gadā, śaṅkha, chakra, padma, daṇḍa (?), lamba-hasta (Pl. XIII, 2). There is a drummer on each side. The image is Hoysala.

Dakṣiṇāmūrti, seated against the south wall of the main temple, in yōgāsana with the knees tied together (Pl. XII, 4). The workmanship seems to be of the early part of the 19th century.

Gaṇapati with trunk to right.

Chandikēśvara.

Kāmākshī—stone image.

Manōnmanidēvī—a copper image, two feet high, presented by Dalvoy Kaḷale Nañjarājiah.

Vishṇu standing : abhaya, chakra, śaṅkha, dāna. (Poor work.)

¹ M. A. R. 1937, p. 46, pl. XIV, 2.



1. SARANGAPANI, SARANGAPANI TEMPLE,
MALAVALLI (p. 39).



2. LAKSHMINARASIMHA, LAKSHMINARASIMHA TEMPLE,
MAREHALLI (p. 40).

A small Gaṇeśa—fine Hoysaḷa work.

The north mahādvāra is a large structure with a dvāramanṭapa sheltering a large bull and a Hoysaḷa Gaṇeśa. In front of the dvāramanṭapa is a large tōraṇa or arch and a lamp pillar. A

Mahadvara.

A new inscription has been set up in the verandah of this manṭapa to commemorate the founding of a Śivakūṭa by Mr. Hāsige Sūrappa of Talkāḍ in the year Prabhava which is wrongly shown as Śaka 1949 instead of 1849. The stone was laid by Sir Mirza Ismail.

This temple is an ancient structure with a famous līṅga and a number of valuable

Conservation.

sculptures. It deserves to be declared an ancient monument, protected and put under Class III.

The walls have been covered over with thick coatings of chunām which should be removed. The question of lighting up the temple with electricity may be considered.

OTHER INTERESTING OBJECTS.

Directly opposite to the Agastyēśvara temple on the left bank of the Kāvērī is

Flight of Steps.

a fine flight of steps leading up to a small temple of Bhikshēśvara.

The confluence of the Kāvērī and the Kāpilā is one of the most beautiful spots in the State with the temples at the three angles, the

Confluence.

bridges spanning, and the broad river and the sand banks in between. The flights of steps all around may be reset and the revetment extended as far as possible.

In the verandah of the Gaṇeśa shrine to the north of the old peepul tree or

Aśvatthanārāyaṇa-vṛksha and above inscription No. 66

Interesting Sculptures. (revised) there is an interesting row of sculptured objects

including sceptre with spiral top, bow, arrow, bent sword, buckler, straight sword or goad, flywhisk, umbrella over trident-like object, trident, a sword, fly-whisk, lamp stand.

The Vyāsarāya mutt contains three brindāvanas or tombs of Raghunātha

Vyasaraya Mutt. Tīrtha (about 250 years old), Śrīnātha Tīrtha and

Vidyāvallabhasvāmi.

In the pākāśālā is a stone group of Agni with his consort riding on a ram and a fine creeper tōraṇa with flowers overhead.

TALKAD.

The temples at Talkāḍ have been noticed in detail in the Annual Report of this Department for the year 1932 (pp. 3-16). The beautiful Hoysaḷa image of

Kīrtinārāyaṇa and the processional image of the same god are both illustrated in this Report (Pl. XIV, 1 and 2).

MALINGI.

JANĀRDANA TEMPLE.

(Pl. XV, 1).

Māliṅgi appears to have been a Chōḷa agrahāra (C. 1004 A.D.). The Janārdana temple seems to have been built in two stages (Pl. XV, 2).

The original Chōḷa temple consists of a garbhagriha, an open vestibule and a navaraṅga of four octagonal pillars. The outer walls have octagonal cornices and pilasters with hangings and niches with non-Hoysala arches. One has a kalaśa supported by two lampstands. By the right side of the navaraṅga doorway stands an elephant.

The tower is all of granite stone and has a kīrtimukha with a tall neck and a flat square-shaped stone kalaśa.

The main image is that of Janārdana with no consorts, with drapery showing and conical kirita. His hands hold: abhaya, prayōga-chakra, thin tall śankha and gadā (Pl. XV, 3). In the same stone is carved the tōraṇa bearing a creeper scroll without figures.

Outside the temple and connected with it has been put up, later on, probably by Perumaḷa Daṇṇāyaka, a maṇṭapa with one aṅkaṇa all round and two on the east. The sides are open except on the east.

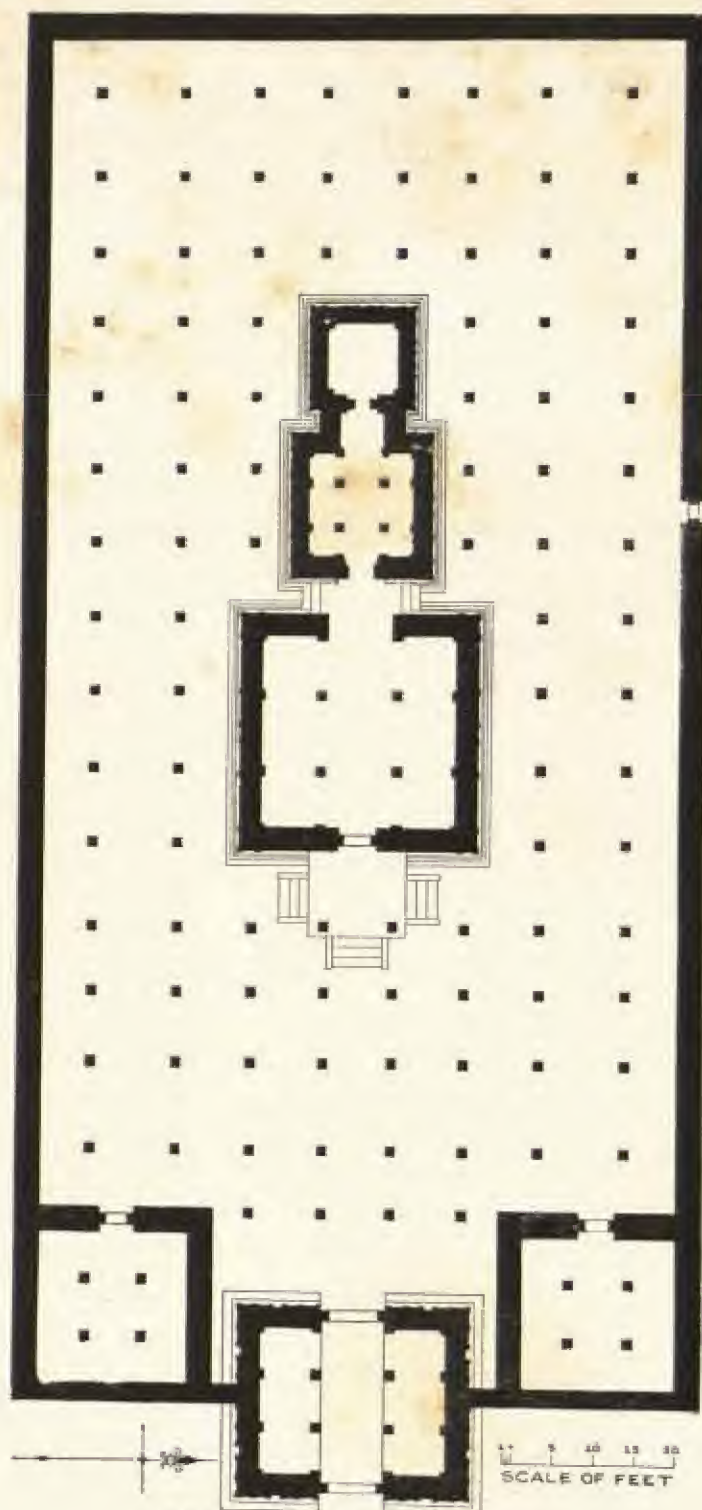
This temple is a genuine Chōḷa monument dedicated to Viṣṇu before the Hoysala days. It could be put into form with very little expenditure. The villagers are willing to subscribe. The temple deserves to be preserved since it is a monument of the time of Rāja Rāja Chōḷa. It is a pity that no pūjā is offered. The inscriptions prove the existence of Śrīvaiṣṇavas in the place long before Śrī Rāmānuja's time.

MAHĀLIṅGA TEMPLE.

This temple is badly damaged and almost impossible to repair.

MALLIKĀRJUNA TEMPLE.

The temple of Mallikārajuna is a Chōḷa structure originally of one aṅkaṇa only with a large liṅga. Additions to the temple have been made in a later, probably Hoysala, period.



LAKSHMINARASIMHA TEMPLE
SAREHATTI

GROUND PLAN (p. 39).

The Talkād sahukar Mr. T. S. Sadasiva Murthi is in occupation of the temple and its surroundings. He may vacate them and put them into repair.

VIJAPUR.

ARKĒŚVARA TEMPLE.

About three miles east of Talkād is a small village called Vijāpūr near which is an old mud fort. Here, close to the road, stands the temple of Arkēśvara. It contains a large natural liṅga (15" in diameter) which is one of the five sacred liṅgas visited during the Pañchaliṅga festival. The original temple appears to have belonged to the Chōḷa period.

Two pillars of the time, which are of black stone, stand near the Sūrya shrine which is constructed of inscription stones collected from the neighbourhood and one Hoysala bell-shaped pillar. The image of Sūrya is about 2 feet high and is carved along with low relief prabhāvali of one stone.

Behind the Sūrya shrine and facing the main temple is a row of four modern shrines containing four liṅgas of different sizes.

The main temple is a rebuilt structure of all manner of worked stones including a Gaṅga inscription in the back wall. The pillars of the navaraṅga are plain and octagonal and the small bull in the vestibule is without ornamentation except for one necklet.

The temple has lost its archæological character except for its inscriptions.

SIVASAMUDRAM.

The island of Śivasamudram has since about 1805 been under the administration of the Jahagīrdar of the place. It contains two important temples, namely, the Raṅganātha temple to the west of the old town and the Sōmēśvara temple to the north-east.

SŌMĒŚVARA TEMPLE.

On the octagonal cornice of the basement of the Sōmēśvara temple is a long Tamil inscription of the days of Ballāḷa II.

The Sōmēśvara temple contains a large compound enclosed by a high wall with an eastern walled up mahādvāra and a western one which is in use. The latter is more elaborately worked and resembles in workmanship the great mahādvāras of

Chidambaram and elsewhere with their round and fluted pilasters, their ornamented niches and the vertical stone bands rising up above multi-storied turrets. Neither mahādvāra has the brick tower, but has, instead, a couchant bull on top which is, of course, a 19th century work.

The shrine of the god has been completely rebuilt in later times so that the basement inscription on the octagonal cornice is greatly disturbed, while the walls of the navaraṅga, particularly, are built of brick and mortar.

The building contains a garbhagriha with a large liṅga, a vestibule with a short horned bull, a navaraṅga of Dravidian pillars and a porch of one aṅkaṇa in breadth and three aṅkaṇas in length with Dravidian pillars.

There are kept the images of Sūrya and Chandra, a beautiful figure of Gaṇeśa (Pl. XVI, 2) of the Hoysala period, and some other images including a fine stone image of Bālasubrahmaṇya as Daṇḍāyudhapāṇi (Pl. XVI, 1).

The flight of steps to the porch in front is supported by two lion heads from which gigantic creepers are emerging.

A well preserved original structure is the temple of Minākshī (Pl. XVI, 3) whose walls have round and other cornices of the Chōḷa type and ornamental pilasters and niches.

On the way from the Sōmēśvara temple to that of Raṅganātha there are two maṇṭapas one of which is octagonal and the other, square. The former could be restored with little cost.

RAṅGANĀTHA TEMPLE.

The Raṅganātha temple which must also have been built in the days of the Hoysalas is a disappointing structure which appears to have been almost completely rebuilt in the 18th or 19th century.

The Raṅganātha image which is about eight feet long is reclining in the sleeping pose on a conventionalised Ananta figure with seven hoods and has a small image of Kāverī near his feet. The god's image is a good one, though not as good as that at

Seringapatam. (Pl. I Frontispiece)

The other images in the navaraṅga are Takshaka, the serpent king, a Rāma group, the Ālvārs, Rāmānujāchārya, etc. In the compound of the Raṅganātha temple are kept the images of the first jahagīrdār and his lady, two portrait



1. LAKSHMINARASIMHA SHRINE (OUTER WALL),
LAKSHMINARASIMHA TEMPLE, MAREHALLI (p. 40).



2. KAVERI, MEKEDAT (p. 41.)

images which do not do credit to the artist who executed them. To the south-east of the Raṅganātha temple stands a large stone relievo image pointed out as Sugrīva, while to its south is an image of Hanumān.

The temple is in a bad state of repair. A beam above the garbhagriha doorway and one above the vestibule doorway are cracked. **Conservation.** The latter needs immediate support. The walls are mostly of brick and it is difficult to surmise where the old stone walls have gone. Both the maṇḍapas in front are damaged and could be set right with little cost. The flooring is being repaired.

It is understood that the Government of Mysore have donated three villages viz., Pūrigāli, Kaggalipura and Honagaḷli and that the accumulated funds of the temples are said to amount to a lakh of rupees. With this amount available for permanent improvements and the large income for annual expenditure, both the temples and the whole neighbourhood could be greatly improved and the place made fit for the visits of the pious public.

MALAVALLI.

ŚĀRṄGAPĀṆI TEMPLE.

In the fort of Maḷavaḷli town stands the temple of Śārṅgapāṇi, an old Hoysala structure of which only the inner walls of the garbhagriha and the vestibule remain. All else is rude work of the Vijayanagar period. **Situation and History.**

Over the lintel of the vestibule doorway is a Paṭṭābhirāma group in stucco. The chief image (5 feet high) is a fine one in samabhaṅga and holds: conch, arrow, unstrung bow and chakra. Śrī and Bhū stand on either side of him. Over his head is a serpentine tōraṇa with the ten avatārs around. (Pl. XVII, 1) **Main Image.**

In the navaraṅga are kept the images of Nammālvār and Śrī Rāmānuja. In the north cell are several metallic images one of which is Varadarāja, the utsavamūrti of the Narasimha temple at Mārēhaḷli. **Other Images.**

MAREHALLI.

Mārēhaḷli appears to have been an old agrahāra town built in the days of Rāja Rāja Chōḷa and subsequently endowed by Hoysala and Vijayanagar rulers.

LAKSHMĪNARASIMHA TEMPLE.

The original temple appears to have consisted of a garbhagriha, an open shallow vestibule a four-pillard navaraṅga, a narrow passage with flights of steps to north and south and a mukhamāṇḍapa. (Pl. XVIII) **Description.**

The basements of these structures contain inscriptions referring to Rājāśraya identified by Mr. R. Narasimhachar with Rāja Rāja.

History.

An endowment made by Vishṇuvardhana Hoysaḷa is recorded on the round cornice. The outer wall has a large round cornice as at the Rājarājēśvara temple at Tanjore, garlandless pilasters and a cornice bearing lions (Pl. XIX, 1). The original short Chōḷa pillars are still found in the vestibule. Others of their set have been used for the small Śiva temple.

The present navaraṅga and mukhamanṭapa with their cylindrical pillars as also the pātālāṅkapa with its more than twenty similar pillars and the old navaraṅga porch appear to belong to the late Hoysaḷa days. This Hoysaḷa restoration corresponds with the construction of the Amṛitēśvara temple.

To this Hoysaḷa structure was added the prākāra and mahādvāra by Vijaya Bukka Rāya (II) of Vijayanagar and in the later Vijayanagar days the other structures round about were built, including perhaps the pond, etc. The small liṅga shrine to the north of the tank, however, contains early Chālukyan pillars.

The main image of Lakshmīnarasiṃha is a beautiful figure (Pl. XVII, 2). The

Main Image.

tōrapa and image are both of one stone and the former is of the serpentine type with the ten avatārs of Viṣṇu on the edge. The image is seated in sukhāṣana with Lakshmī on

his lap. Though the mouth is open, the face is peaceful. The god's hands are thus disposed: abhaya, chakra, śankha and holding Lakshmī's left arm. Only short drapery is worn by both. Lakshmī holds a lotus in her left hand and a kalāṣa is placed near her foot which rests on a padma. The god has a small knob on his forehead, which perhaps represents the phālākṣha. It is not certain if this image could be a Chōḷa piece. If it is not, what happened to the Chōḷa image? If it is, then the Hoysaḷa sculptors inherited their traditions largely from the Chōḷas.

This temple is a large and old one fit to be included as a protected monument

Conservation.

and put into Class III for conservation. The roof and floor are in need of renewal. Electric lighting may also be installed and the approach improved. Many of the

votaries are said to be rich and may be able to contribute towards the restoration.

AMRITĒŚVARA TEMPLE.

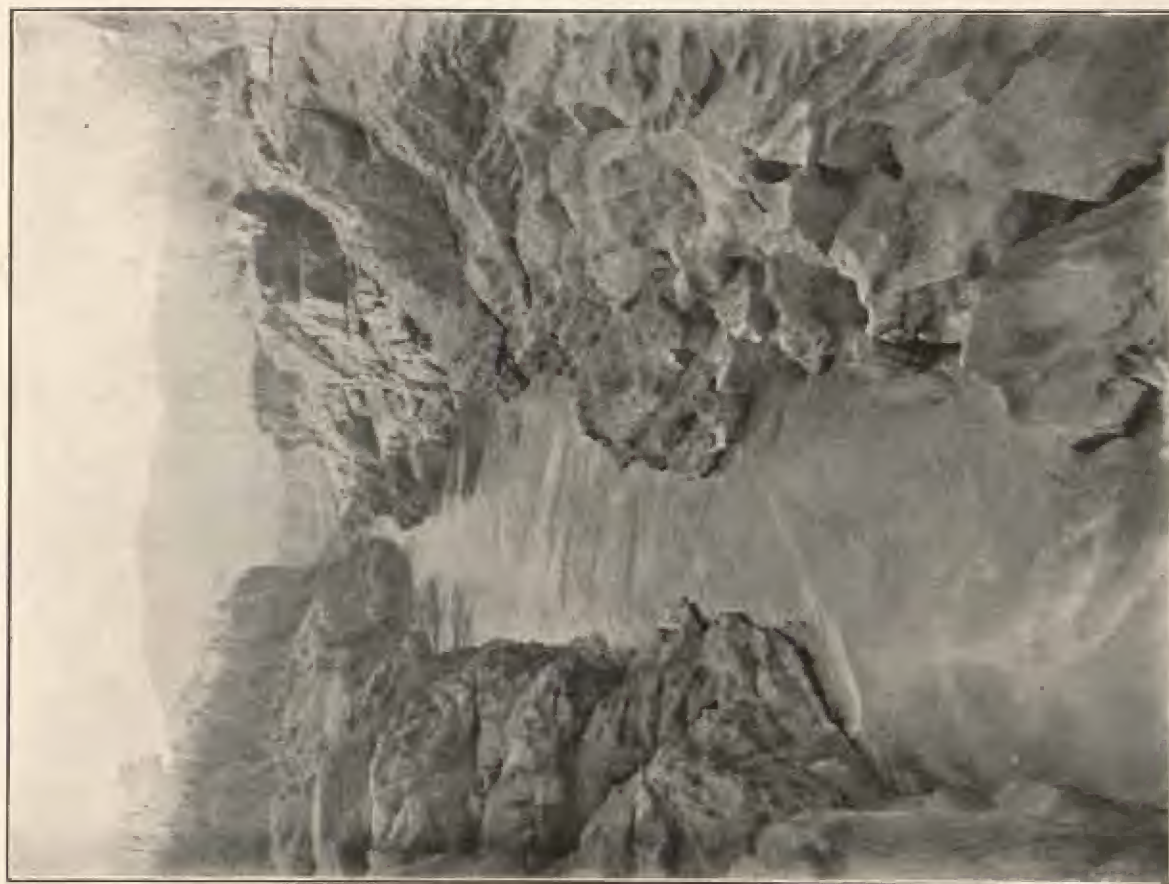
The Amṛitēśvara temple which stands close to the main road appears to be a Hoysaḷa-Draviḍian structure of granite.

Situation.

It has a garbhagriha with a medium sized liṅga, a vestibule, and a navaraṅga of four cylindrical granite pillars. There is a

Description.

Sūrya image in the navaraṅga. There is a doorway to the south.



2. KAVETHI, MEKEDAT (p. 41).



1. KAVETHI, MEKEDAT (p. 41).

The outer walls have the octagonal cornice, the garlandless square pilasters and the niches with lotuses in the canopies above them.

Outer Wall.

MEKEDAT.

About 15½ miles to the south of Sātanūr in the hilly country bordering on the Salem District, the Arkāvatī and the Kāvērī have their confluence or *saṅgam*. The Arkāvatī with its sandy bed offers a contrast to the rocky bed of the Kāvērī and looks tiny by its side. There is a Third Class Travellers' Bungalow with a vegetarian kitchen.

Confluence.

To the south of the kitchen stands a small temple of Śiva built of flat thin bricks of the 18th century over a smallish liṅga. There is nothing archæologically remarkable about the temple. In front of it near a headless bull stand a number of liṅgas and other images like Sūrya, etc.

Siva Temple.

A pathway leads from the *saṅgam* across the Arkāvatī and by the left bank of the Kāvērī east and then south to Mēkedāṭ which is about three miles away. Here the Kāvērī (Pl. XIX, 2) has cut for herself a way through a hard rocky basin (Pl. XX, 1 and 2). In the middle of the basin a long natural canal has been cut which is between 25 and 40 feet wide and perhaps more than 50 feet deep in many places. In one place a rock projects over the stream almost to its middle from the left bank. It is said that on the opposite bank too there was, some years ago, another projecting rock and that even goats could leap across. Hence the name Mēkedāṭ. Now only one half of this wonderful sight remains.

The Kaveri at Mekedat.

It is also remarkable that the water flowing fast has drilled by means of pebbles pits in the hard rocky bed by scores and even to the depth of 15 or 20 feet. Sometimes the rushing water has found an outlet through a side wall giving the pit the appearance of a *kaṇaja*. From the overhanging rocks bee-hives hang, while pigeons and larks have their nests in the clefts. This is a very interesting natural scene and would come as a surprise to many who see the Kāvērī as a slow flowing stream in the Madras Presidency. The overhanging rock and the boulders to its north are reached with some difficulty. It is advisable that sure footed people only should attempt the descent to the basin.

Pits in Rocks.

KABBAL.

THE HILL FORT.

(Pl. XXI, 1).

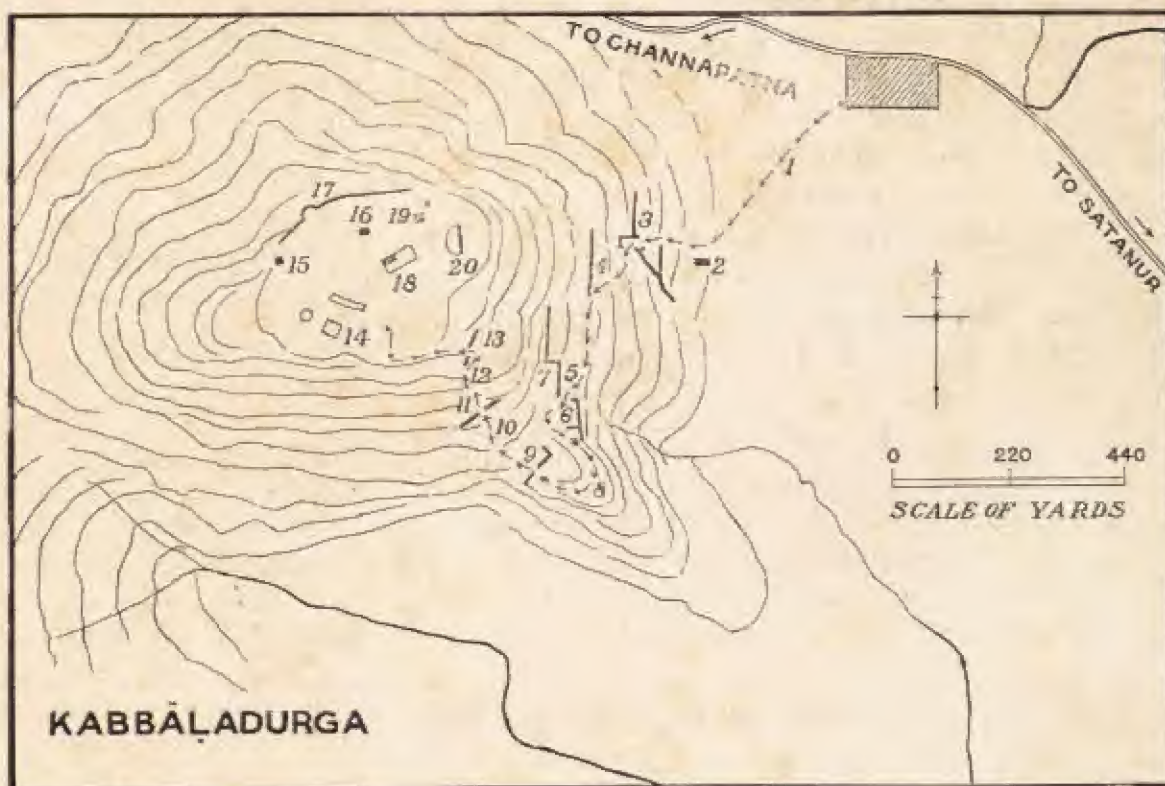
The numbers given below refer to the points of interest that we come across as we climb up the hill of Kabbāldurga (Pl. XXI, 2).

1. Path from Kabbāl village.

2. Kōṭiśvara temple—This is an old Chōḷa building, greatly dilapidated, the outer wall having almost fallen out. A round lamp pillar stands in front.
3. First fort wall and gate. The wall is made up of size stones and rubble with no masonry. The bastions are right-angled. The earthen parapet walls still stand in a few places. The first gateway is a small one with only two pillars and a lintel piece.
4. Ruins of the second fort wall. The gateway has now disappeared. It appears to have been of bricks measuring $9'' \times 5'' \times 2''$. The pathway here is paved with irregular stones.
- 5, 6. Third fort wall—Nearby are about a dozen steps cut in a single rock.
7. Water tank—It is now dried up. The inner face of the tank is of bricks and the outer face is of stone.
8. About 200 roughly cut steps lead up the side of the south-eastern tail. The steps are fit to be negotiated with only bare or rubber-soled feet.
9. Fourth fort wall—This has a small diḍḍi-gate or sally port supported by a wall on either side. Just behind it is a hollow in the rock for collecting the water.
10. The pathway leads up the bare stepless face of a rock at an incline of about 45° . It is a wonder that in the days past even royal prisoners and their families who were intended for imprisonment on the hill were led up this rock.
11. Fifth fort wall and gate.
12. Toṭṭalu meṭṭalu—This is a flight of about 30 large steps cut out of solid rock, perhaps for the use of the dōḷi-bearers.
13. Sixth fort wall made up of thin bricks and mortar.
14. Granary—This is a building constructed of flat broad bricks ($9'' \times 6'' \times 1\frac{1}{2}''$). The walls about 60' long and 50' broad are plastered and the roofs have fallen in. The building was the granary for storing in rāgi. By its side is another similar building with troughs for storing in ghee and oil. Near it is a natural pool of water between the rocks.
15. About 50 yards to the west of the granary is an underground cleft covered over with stone slabs and converted into a narrow and high drain which overlooks a precipice more than about 600' in height. It is said that in the rude old days a *yāta* or swing board or see-saw was kept here from the end of which prisoners and corpses were hurled down the precipice.
16. On the way to the temple on the left stands an old magazine built of flat broad bricks whose vaulted roof is supported by four arches.



1. THE KABBAL HILL (p. 41).



2. SKETCH MAP (p. 41).



The building was perhaps also a guard room. It was probably built during Hyder's days.

17. To the west of the above extends a stone fort wall (seventh) across a small valley, perhaps built for guarding access to the top from the west.
18. To the south of the temple and close to it is a large compound (about 200×100 yards), the lower part of its wall being of rubble and the upper part, of earth. In its centre are the ruins of a structure which must have been the palace.
19. At the peak of the hill stands a small and architecturally insignificant temple of Bhīmēśvara. The old structure of granite slabs and pillars consisted of a garbhagriha containing an oval-topped broken liṅga and two later images of Gaṇēśa and a navaraṅga of four roughly chiselled octagonal pillars whose rudely executed ribbed brackets suggest the late Vijayanagar days. In later days, perhaps in the 18th century, the walls were repaired with flat broad bricks and the west aṅkapa of the navaraṅga was walled in to make a vestibule whose doorway was adorned with a lion faced arch bearing a vīrarekha and a pair of plaster dvārapālas. A cylindrical lamp pillar lies in front of the temple. It perhaps belongs to the temple porch.
20. Close to the temple to the north-east is a small rocky trough which was the source of water supply to the temple. To its east is a large rocky pond about 40 yards in diameter which was the chief source of water supply to the hill.

By the side of the brick wall on the way to the right, is a large cave full of the bones of cattle and buffaloes. Probably all waste bones were thrown here in the Muslim days. A large quantity of these bones are said to have been removed by a party of Tamilians about 7 or 8 years ago.

KABBĀLAMMĀ TEMPLE.

By the road side near the village of Kabbāl and just behind the Village Pañchāyet hall stands the temple of Kabbālamṁā mentioned in the inscriptions as Kālikādēvi.

It is a stone structure of the Pāllegār days, the last addition being the stone door-frame of the garbhagriha which bears the date 1929 A. D.

The image of Kālikā is a modern one, holding a sword in one of the hands. To its left, facing south, is a rude stone image of the same goddess which appears to be the older one.

Directly behind the temple and also to its west stand a number of vīragals some of which bear inscriptions.

KANKANHALLI.

RAṄGANĀTHA TEMPLE.

The temple of Raṅganātha is a structure of medium size and of the time of Jagadēvarāya with a garbhagriha (without pradakṣhiṇā), a vestibule, an additional aṅkaṇa in front of it and a four-pillared navaraṅga.

Description.

On the cubical mouldings of its octagonal pillars, in the navaraṅga, are to be found carvings of Narasimha, Vālī, Sugrīva, Kṛishṇa, etc.

Navaranga.

The stone images of Vishvaksēna and the Ālvārs and a metallic set of Kōdaṇḍarāma, Lakṣmaṇa and Sitā are kept in the navaraṅga. The mukhamanṭapa has pillars of almost the same character.

To the right of the main shrine is a small independent shrine which contains a poorly worked image of Padmanābha called Raṅganātha

Minor Shrines.

which was prepared by Venkatappa of Dēvanahallī about 30 years ago. In the shrine on the left is the image of Lakṣmī which is in a seated posture. The workmanship of this image is also poor.

The main image in the Raṅganātha temple is a poorly carved figure of Śrīnivāsa. The pedestal is a long one indicating that there was originally an actual Raṅganātha image. Evidently it has disappeared.

Main Image.

There are a number of metallic images consisting of a Śrīnivāsa group, a

Metallic Images.

Varadarāja group (Janārdana) and a Kōdaṇḍarāma group.

There is nothing of archæological importance in the temple.

MOLAGALU.

MAHADĒVĒŚVARA TEMPLE.

Directly to the east-north-east of Kāṅkanhallī on the left bank of the river stands the little village of Molagālu in which is built the temple of Mahadēvēśvara.

Situation.

The structure contains a garbhagriha, a closed vestibule, an open vestibule and a navaraṅga of square-planned plain pillars and a narrow mukhamanṭapa.

General Description.

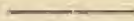
Evidently the temple belongs to the 14th century as suggested by an inscription of about 1360 A.D. standing opposite to the temple.

History.

In the garbhagriha is an oval topped linga of medium size which is out of position. It needs to be reset. Here also are kept the images of Tāṇḍavēśvara, Chandraśekhara and Pārvatī. The last is an image of the late Vijayanagar period in a standing posture and holding : abhaya, padma, padma and dāna.

This is the only Śiva temple in Kāṅkāṇhalli. There is nothing archæologically noteworthy except the two inscriptions standing in front of the temple.

Importance.



MYSORE CITY.

MURAL PAINTINGS AT THE JAGANMOHAN PALACE.

The western wing of the second floor of the Jaganmohan Palace, Mysore, consists of a large central hall measuring about 45' x 25' and two rather narrow rooms, one to the north and the

Situation.

other to the south, each measuring about 25' x 10'. The eastern walls of the two side rooms and all the four walls of the main hall have paintings of varied description and evidently belonging to about 1861 A.D. when the palace was constructed by His Highness Kṛishṇarāja Wāḍeyar III.

The middle panel of the western wall of the hall has the painting of the Santānāmbuja or Lotus Progeny which details in an artistic device the genealogy of the Mysore dynasty of kings. To the right and left of this panel are painted

General Description.

the portraits of Indian and foreign rulers, contemporary and otherwise, as also those of the nearest relatives and some of the notable officers under the employ of the Mahārāja Kṛishṇarāja Wāḍeyar III, with descriptive legends in Kannaḍa. The upper sections of the north, east and south walls represent in a long frieze the *Jambāsavāri* procession of the *Vijayadaśami* festival. The lower extreme sections of the east wall have paintings of the sacred cows of the state and of two well decked damsels of whom the one on the north is called Sarvvachittarañjinī and the other on the south Sarvāṅgasundarī. The lower middle section of the same wall has some hunting scenes painted on it. The lower sections of the south and north walls contain besides a few portraits of Mysore officers, several illustrations of the Indian chess puzzles with appropriate labels in each case. The eastern wall of the northern room details in a '*Kalpadruma*' or 'Tree of Plenty' device the large family of the Mahārāja, while the corresponding wall of the southern room depicts a highly interesting *Vasantōtsava* or colour splashing festival.

THE PAINTINGS.

THE LOTUS PROGENY.

At the bottom of the middle panel of the west wall is painted a two-handled *kalāśa* or nectar vase which has a crescent-shaped mouth significant of the Lunar race from out of which the Mysore dynasty is shown as springing in the form of a highly variegated and single-leaved lotus plant full of filigree decoration and arabesque against a blue background and consisting of as many buds as the number

of the rulers, the buds being linked one to another by brown leafy indicators in the order of the succession of the kings. Where the leaf terminates three horizontally running circular panels are drawn representing Chāmunda, the patron deity of the dynasty, in the middle panel, flanked on the right by a human-faced liṅga and on the left by the god Kṛishṇa as a baby on a banian leaf afloat on the 'Milky Ocean.' In the right upper field is Sūrya and in the left one, Chandra; while on either side are Gandharvas either playing on musical instruments or showering flowers on the Lotus Progeny.

The wall is pierced by four windows, a pair on each side of the Santānāmbuja. The space between each pair has paintings of standing figures of the soldiers consisting of swordsmen and musketeers in different costumes. On either side of the *kalasha* are groups of heralds and bearers of the Mysore royal insignia symmetrically arranged as follows:—

Boar, Garuḍadhvaja, Hanumadhvaja, Matsya, Vyāla (trunked lion), Makara, Gaṇḍabhērunda, Sālva, Paraśu, Sūryadhvaja, Sūryapāṇe, Lion, Ankuśa, Chakra on the right and Śankha on the left, Chatra, Chāmara, and a pair of Ētupāvaḍa.

On the right lower end is the third royal elephant Vijayadhvaja (ಎನೆಯ ಸ್ವರೂಪ) and on the left lower end is the sixth royal horse Jayamārtāṇḍa (ಜಯಮಾರ್ತಾಂಡ), each standing under a white royal umbrella.

The heralds hold two kinds of staves: (1) Long, with knobbed head like the *Mania*'s staff (2) Short with bent head like the hockey bat. The latter is called *kaṭṭige*. All the figures are dressed in the Moghul fashion with differently coloured long coats, *ḍāvali*, *kammarband* and *pāgu*. Some of the figures are in reverential attitude with crossed hands.

The crescent mouth of the *kalasha* has the following inscription in Kannada characters and Sanskrit language:—

1. ಶ್ರೀ ಚಾಮುಂಡಾವಿಘ್ನಹರಃ | ಸರ್ವಸಿಂಹ ಚೇತಸಾಂ | ಶ್ರೀ
2. ಮತ್ಯುನಾರ್ಜುನ ರಾಜ್ಯಶ್ರೀ | ಮಹೀಶ್ವರ ಮಹೀಭುಜಾಂ | ಚಂದ್ರವಂಶ
3. ಯದು ಕ್ಷಾತ್ರ | ತ್ವರಾಂಭೋಧಿ ಕಿಮಕ್ರಿಷ್ಣಾಂ | ವಸುದೇವಾಧಿ ಭೂಪಾಲಾಂ
4. ಸಂತಾನ ಸರೋರುಹ | ಜಗನ್ನೋಹನ ಬಂಗರಾಂ | ಸುಧಾಸಾಧ ಸರೋವರ | ಅಖಿಲಾರಾಧ್ಯ
ಸೇನಾಂಗ ಭಾವ ಚಿತ್ರಂ ವಿರಾಜತ ||—

Among the portraits on the Santānāmbuja the conspicuous one depicting Kṛishṇarāja Wodeyar III is singularly drawn and unlike others, in an ornamental square the frame whereof is worked with leaf decoration interspersed with pellets at the corners and rosettes in the middle of the sides.

All the other portraits are worked in more or less the same way with Kannada legend in each case. There are 42 portraits in all painted, of which No. 55 depicting Vasudeva is the earliest. The right half of the progeny lotus contains figures of the Paurāṇic rulers of the dynasty up to No. 74 which is the figure of

Rājadēvarāya. Number 75 Ādi-Yadurāya begins the list of historical personages in the middle of the lowermost row of the lotus buds. The succeeding rows are arranged in boustrophedonic rows proceeding from the bottom upwards. Descriptive legends in Kannaḍa regarding the figures are given in the fields opposite the seated king and below.

The posture represented is the same for all the figures excepting only for No. 56 which depicts Lord Kṛishṇa sitting on his throne embracing his two queens. When we look at these figures, we are reminded of Mughal paintings. Most of the kings sit with rose in one of their hands, the other hand resting either on the couch or on the cushion. Numbers 75, 83 and 86 are seated with swords in their right hands, perhaps to indicate that they were the real founders of the kingdom. The chāmara-bearers, two in each portrait, invariably stand behind the throne, attending upon the kings. The head-dress of the kings from No. 90 onwards is different from that used for the earlier kings. The latter terminates in a knot at the back of the head. All the kings are dressed alike with spotted long coats and decked with the same ornaments in the conventional way. Only the whiskers they wear are, here and there, introduced with some variety.

The list of the rulers immediately connected with the Mysore dynasty as given here from No. 55 to 74 closely follows the traditional genealogy given in the Bhāgavata and is as follows commencing from the right hand top.

55. Vasudeva.
56. Dark-complexioned Kṛishṇa.
57. Pradyumna.
58. Aniruddha.
59. Vajra.
60. Pratibāhu Rāja.
61. Subāhu.
62. Ugrasēna.
63. Śrutasena.
64. Yaduvīra.
65. Bhadrasēna.
66. Sahasrajitu.
67. Bṛibatsēna.
68. Bṛihadbhannu.
69. Aparājīt.
70. Pradyōtanarāja.
71. Sumitrarāja.
72. Vasumitrarāja.
73. Bhadrāsyaarāja.
74. Rājadēvarāya.



PORTRAIT PAINTINGS, JAGANNATHAN PALACE, MYSORE (p. 58).

75. This begins the list of historical rulers.

King Ādi-Yadurāya is seated in vīrāsana to right.

Kannada legend—Right field:—

1. ೧ನೆ ಪಟ್ಟಿ |
2. ರಾಜದೇವಪುತ್ರ
3. ಯದುವಂಶಜ ಅದಿ
4. ಯದುರಾಯರು | ಶಾಲ
5. ವಾಹನ ಶಕ ೧೨೯೩ನೆ ಸಾ
6. ಧಾರಣ ಸಂವತ್ಸರದ
7. ಮಾಘ ಶು ೩೫ ಜನಿ
8. ಸಿ ದ್ವಾರಕೆಯಿಂದ ದ
9. ಕ್ಷಿಣ ದೇಶಕೆ ಬಂದು
10. ೧೩೨೨ನೆ ಪ್ರಮಾಥಿ ನಂ|

Lower field:—

11. ಮೈಶಾಲ ಶು ೫ ಸೋಮವಾರದ್ವಿಶ್ವಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ
12. ಪ್ರಸಾದವಂ ಪಡೆದು ಶತ್ರುಗಳಂ ಜೈಶಿ ಮಹಿಶೂರು ನಂನಾ ನಮೋ
13. ಪುಷ್ಪಾಭಿಷಿಕ್ತರಾಗಿ ಅನುಜ ಕೃಷ್ಣರಾಯರೊಡನೆ ಅನೇಕ ಧ
14. ಮರ್ಗಳಂಮಾಡಿ ಆಳಿಕೆ ವರುಷ ೨೪ ಮಾಸ ೩ ದಿ
15. ನ ೫ ಪತ್ನೀರು ೨ ಪುತ್ರರು ೨

Note.—Only one queen and two sons are mentioned in the Annals of the Mysore Royal Family.

76. King Hiri Betṭa Chāmarāja Vaḍeyar seated to left.

Kannada legend—Left field:—

1. ೨ನೆ ಪಟ್ಟಿ |
2. ಅದಿ ಯದು
3. ರಾಯ ವಡೆಯ
4. ರ ಪುತ್ರರು ಹಿರಿ
5. ದೆಟ್ಟ ಚಾಮರಾ
6. ಜ ವಡೆಯರು ಶ
7. ಕ ೧೩೩೧

Lower field:—

8. ನೆ ಸರ್ವಧಾರಿನಂ | ಮಾಘ ಶು ೩೫ ಜನಿ ೧೩೪೬ನೆ ಶೋಭಕೃತನಂ|
9. ಶ್ರಾವಣ ಶು ೧೦೫ ಪುಷ್ಪಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೩೫
10. ಮಾಸ ೫ ದಿನ ೧೮ ಪತ್ನೀರು ೪ ಪುತ್ರ ೧

Note.—Only one queen and one son are mentioned in the Annals of the Mysore Royal Family. The term Vaḍeyar is affixed to the names from this number.

77. King Thimmapparāja Vaḍeyar I.

Kannada legend—Right field:—

1. 4ನೇ ಪಟ್ಟಿ 1 ಕಿ
2. ರೀ ಬೆಟ್ಟ ಚಾಮರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ ತಿಮ್ಮಪ್ಪ
5. ರಾಜ ವಡೆಯರು
6. ಶಕ ೧೫೫೬ನೇ ಪ್ರ

Lower field:—

7. ಮಾದೀಚ ಸಂ | ಅಶ್ವೇಷ ಬ ಇಲ್ಲು ಜನರಿ ೧೫೫೦ನೇ ಬಹುಧಾನ್ಯ
8. ಸಂ| ಮಾಪು ಬ ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ
9. ೧೯ ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩ ಪುತ್ರ ೧

Note.—Only one queen and one son are mentioned in the Annals.

78. King Hiri Chāmarājarasa Vaḍeyar seated to left.

Kannada legend—Left field:—

1. ೪ನೇ ಪಟ್ಟಿ 1 ವಂ
2. ಮಡಿ ತಿಮ್ಮಪ್ಪರಾ
3. ಜವಡೆಯರ ಪು
4. ತ್ರ ಕಿರೀ ಚಾಮರಾ
5. ಜರಸ ವಡೆಯ
6. ರು ಶಕ ೧೫೫೬

Lower field:—

7. ನೆ ಸ್ವಭಾವಸಂ|ಜ್ಯೇಷ್ಠ ಶು ಅಲ್ಲು ಜನರಿ ೧೫೦೦ನೇ ವಿಳಂಬಿಸಿ ಜ್ಯೇಷ್ಠ
8. ಶುದ್ಧ ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೩೪ ಮಾಸ
9. ೧೦ ದಿನ ೧೪ ಪತ್ನೀರು ೨ ಪುತ್ರ ೧

Note.—The number of queens mentioned in the Annals is one only.

79. King Hiribettachāmarāja Vaḍeyar seated to left.

Kannada legend—Left field:—

1. ೫ನೇ ಪಟ್ಟಿ 1 ಕಿರೀ
2. ಚಾಮರಾಜರಸ
3. ವಡೆಯರ ಪುತ್ರ ಕಿ
4. ರೀ ಬೆಟ್ಟಚಾಮರಾಜ
5. ವಡೆಯರು ಶಕವರು
6. ಪ್ರ ೧೪೧೫ನೇ ಪರಿಧಾವಿ

Lower field:—

7. ಸಂ| ಅಶ್ವೇಷ ಶು ರಲ್ಲು ಜನರಿ ೧೫೫೬ನೇ ಶ್ರೀಮುಖ ಸಂ| ಮೈಶಾಖ ಶು ೩
8. ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೩೯ ಮಾಸ ೯ ದಿ
9. ಸ ೨೨ ಪತ್ನೀರು ೩ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

Note.—In the Annals of the Mysore Royal Family only three sons and three daughters are mentioned.

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE.



1. DEWAN RAMA RAO (p. 59).



2. MAHALAT-KACHERI BABU RAO (p. 59).



3. SALAB JUNG OF HYDERABAD (p. 60).



4. CHANDU LAL AND BALA PRASAD OF HYDERABAD (p. 60).



80. King Thimmapparāja Vaḍeyar II seated to right.

Kannada legend—Right field :—

1. ಒನ್ನೇ ಪಟ್ಟ 1 ಕಿ
2. ರೀ ಬೆಟ್ಟ ಡ್ವಾಮ
3. ರಾಜ ವಡೆಯರ
4. ಪುತ್ರ ಯಂಮಡಿ 20
5. ಮಪ್ಪ ರಾಜವಡೆಯ
6. ರು ಶಕ ೧೪೩೪ನೆ ಪ್ರ

Lower field:—

7. ಜೋತ್ಪತ್ತಿ ಸಂ| ಧಾದ್ರಪದ ಬ ೧೦೮೫ ಜನಿ ೧೪೭೫ನೆ ಪರಿಧಾವಿ
ಸಂ| ಪಾಲ್ಕು
8. ಐ ಶು ೧೩೮೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೮ ಮಾಸ ೧೦
9. ದಿನ ೪ ಪತ್ತೀರು ೫ ಪುತ್ರ ೧

81. King Bōlachāmarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ಒನ್ನೇ ಪಟ್ಟ 1 ಯಂ
2. ಮಡಿ 20ಮಪ್ಪರಾಜ
3. ವಡೆಯರ ಅನುಜ 1
4. ಭೋ| ಡಾಮರಾಜವ
5. ಡೆಯರು ಶಕ ೧೪೪೧
6. ನೆ ಬಹುದಾನ್ಯ ಸಂ| ವೈ

Lower field:—

7. ಶಾಖ ಶು ೭೮೫ ಜನಿ ೧೪೪೪ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ| ಮಾಘ ಶು
8. ೫೮೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೪ ಮಾಸ ೪ ದಿನ ೧೯
ಪತ್ತೀರು ೪ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

Note.—Only two queens and three daughters are mentioned in the Annals.

82. King Beṭṭachāmarāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ಒನ್ನೇ ಪಟ್ಟ 1 ಭೋ ಡಾ
2. ಮರಾಜ ವಡೆಯರ ಪು
3. ಕೃ ಬೆಟ್ಟಡಾಮರಾಜ
4. ವಡೆಯರು ಶಕ ೧೪೭೨
5. ನೆ ಸೌಮ್ಯಸಂ|ಪಾಲ್ಕು
6. ಐ ಬ ೧೦೮೫ ಜನಿ

Lower field:—

7. ಶಿ ೧೪೪೪ನೆ ಧಾತುಸಂ| ಅಷಾಡ ಬ ೭೮೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಅಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ತೀರು
9. ೧೩ ಪುತ್ರರು ೫ ಪುತ್ರೀ ೧ ಸಹಾ

Note.—Only five queens, two sons and one daughter are mentioned in the Annals.

83. King Rajādhirāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ಕನೇ ಪಟ್ಟ || ಡೆ
2. ಟ್ಟ ಚಾಮರಾಜ ವ
3. ಡೆಯರವರ ಅನುಜ ರಾ
4. ಪಾಧಿರಾಜ ವಡೆಯರವರು
5. ಶಕ ೧೪೭೫ನೆ ಪರೇಧಾವಿಸಂ|
6. ಡೈಷ್ಣ ತು ೭ ಮಂಗಳವಾರದಲ್ಲು
7. ಜನಿತಿ ೧೫೦೧
8. ನೆ ಬಹುಧಾನ್ಯ
9. ಸಂ| ಮೈಶಾಖ
10. ತು ೧೫ ತುಕ್ರ
11. ವಾರದಲ್ಲು ಮ

Lower field:—

12. ಕಿತ್ತೂರು ರಾಜ್ಯಭಾರವಂ ವಹಿತಿ ಶತ್ರುಗಳಂ ವಿಷವಂ ಸಹ ಬೈತಿ
ಡ ಮಹರಾಜ ಸಿಂಹಾಸನವಂ
13. ಸಾಧಿತಿ ಶಕ ೧೫೩೩ನೆ ಸಾಧಾರಣ ಸಂ| ಡೈತ್ಯ ತು ೭ಲ್ಲು ಶ್ರೀರಂಗ
ಪಟ್ಟಣದಲ್ಲ ಸಿಂಹಾಸನವೊ
14. ೪ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ರಾಜಮುಡಿ ಮೊದಲಾದ ಧರ್ಮಗಳಂಗೈದು
15. ಅಳಿಕೆ ವರುಷ ೩೯ ಮ್ವಾ ೧ದಿನ ೧೩ ಪತ್ತೀರು ೮ ಪುತ್ತರು ೫
16. ಪುತ್ತೀ ೧ ಸಹಾ||

Note.—The date of the annexation of Seringapatam as given in the Annals of the Royal Family is Saumya sam. Māgha ba. 10 Thursday. Five queens, six sons and one daughter are mentioned.

84. King Chāmarāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ೧೦ನೆ ಪಟ್ಟ ||
2. ರಾಜಾಧಿರಾಜವ
3. ಡೆಯರ ಪಾತ್ರರಾ
4. ಡ ಚಾಮರಾ
5. ಜವಡೆಯರು
6. ಶಕ ೧೫೦೯ನೆ [ಪರಾಧವ ಸಂ|]

Lower field:—

7. ಅಪಾರ್ಡ ಬ ೭ಲ್ಲು ಜನಿತಿ ೧೫೪೦ ಮೈಂಗಳಸಂ|ಅಪಾರ್ಡ ತು ೧೦
8. ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತವಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೯
9. ಮಾಸ ೧೦ ದಿನ ೮ ಪತ್ತೀರು ೭೫

Note.—Here the cyclic year of the installation is omitted. Only five queens are mentioned in the Annals.



POETRY PAINTINGS, JAGANNATHAN TEMPLE, MYSORE (p. 59-60)

Mysore Archaeological Survey.



85. King Raja Vaḍeyar II seated to left.

Kannada legend—Left field :—

1. ೧೧ನೇ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
2. ಚಾಮರಾಜ
3. ವಡೆಯರ ಚ
4. ಕೃ ತಂದೆಯಾ
5. ದ ಯಂಮಡಿ
6. ರಾಜವಡೆಯ

Lower field:—

7. ರು ಶಕ ೧೫೪೦ನೆ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಸಂ| ಮಾರ್ಗಶಿರ ಬಿಟ್ಟು ಜನಿಸಿ
೧೫೬೦ನೆ ಇ
8. ಶ್ವರ ಸಂ| ವೈಶಾಖ ಶು ೧೫೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆ
9. ಇಕೆ ವರುಷ ೧ ಮಾಸ ೪ ಪಕ್ಷೀರು ೧೯

Note.—Only 2 queens are mentioned in the Annals.

86. King Raṇadhīra Kanṭhīraṇa Narasimharāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ೧೨ನೆ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
2. ಯಂಮಡಿ ರಾಜವಡೆ
3. ಯರ ಪುತ್ರ ರಣಧೀರ ಕಂಠೀ
4. ರವ ನರಸಿಂಹರಾಜವಡೆಯರವರು
5. ಶಕ ೧೫೬೦ನೆ ರಾಕ್ಷಸ ಸಂ|
6. ವೈಶಾಖ ಶು ೧೪ನೆ ಸೋಮವಾರ
7. ದ್ವೈತಿ ಜನಿಸಿ ೧೫೬೦ನೆ

Lower field:—

8. ಬಹುವಾನ್ಯ ಸಂ| ಕಾರ್ತಿಕ ಶು ೧೫೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೃಸಿಂಹ ದೇವತಾ ಪ್ರಸಾದದಿಂದ ಧು
9. ಜಬಲ ಪರಾಕ್ರಮದಿಂದ ಶತ್ರುಗಳಿಂದ ಜೈಶಿ ತಂಮ ನಾಮಾಂಕಿತ ಕಂಠೀರಾಯ
10. ನಾಣ್ಯಮೊದಲಾದ ಕೀರ್ತಿಯಂ ಪಡೆದು ಅಳಿಕೆ ವರು
11. ಇ ೨೦ ಮಾಸ ೯ ದಿನ ೨೧ ಪಕ್ಷೀರು ೧೮೨ ಪುತ್ರರು ೩

Note.—Kanṭhīraṇa Narasimharāja Vaḍeyar was the elder cousin of Rāja Vaḍeyar II, not his son as stated here. In the Annals of the Mysore Royal Family he is stated to have had 10 queens, one son who predeceased him and one adopted son.

87. King Doḍḍadēvarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೧೩ನೇ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
2. ಣಧೀರ ಕಂಠೀರವ
3. ನರಸಿಂಹರಾಜ ವ
4. ಡೆಯರ ಪುತ್ರ ದೊಡ್ಡ
5. ದೇವರಾಜ ವಡೆ
6. ಯರು ಶಕ ೧೫೫೦
7. ನೆ ಪ್ರಥಮ ಸಂವ

Lower field:—

8. ತನ್ನರ ಜೈಷ್ಠ ಬ ಇಲ್ಲು ಜನನಿ ಗಣಲತನೆ ವಿಕಾರಿ ನಂ|
ಬಾದ್ರಪದ ಶು ಗಂಭು ಪ
9. ಚಾಢಿಷ್ಠಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೩ ಮಾಸ ೫ ದಿನ ೭ ಪ
10. ತ್ವೀರು ೫೩ ಪುತ್ರರು ೮ ಪುತ್ರೀರು ೩ ಸಹಾ

Note.—The king is said in the Annals to have had only 3 queens, 2 sons and two daughters.

While the thrones from No. 55 to 82 appear to be hexagonal in shape without the lion ornamentation which would entitle them to be called 'simhāsana,' those from 83 onwards are rectangular or square in form, No. 84 and the rest, having the lion ornamentation on either side of the throne. We may therefore well surmise that this was because the kingdom came to be really recognised from the time of Rāja Vaḍeyar who was the real founder of the enlarged kingdom. Thrones No. 84 onwards have also other ornamentations besides that of the lion motif, viz., the galloping horse and sāḷva motifs at the lower corners.

88. Chikkadēvarāja Vaḍeyar seated to left bearded. There is a short green coloured object held up in the left hand. It must be noted that the genealogy, as represented here, does not mention Dēvarāja Vaḍeyar who immediately preceded Chikkadēvarāja.

Kannāḍa legend—Left field:—

1. ೧೪ನೆ ಪಟ್ಟದೊ
2. ಡ್ಡ ದೇವರಾಜ ವಡೆ
3. ಯರ ಪುತ್ರ ಚಿಕ್ಕದೇ
4. ವರಾಜ ವಡೆಯರು ಶ
5. ಕ ಗಣಲತನೆ ಪಾರ್ಥಿವ ನಂ|
6. ಅಶ್ವೀಜ ಶು ಗಂಭು
7. ಜನನಿ ಗಣಲತನೆ
8. ಪರೀಧಾವಿನ|ಪಾಯ್ಲು
9. ನ ಬ ಗಂಭು ಪಟ್ಟಾ

Lower field:—

10. ಛಿಷ್ಠಿಕ್ತರಾಗಿ ದಿಕ್ಕಯಿಂದ ರಾಜಾ ಜಗದೇವಯಂಬ ಶಿಖಾ
ಮೊಹರು ಬಿರುದು ಮೊದ
11. ರಾಮುದು ಪಡೆದು ೧೮ ಚಾವಡಿ ಮೊದಲಾದ ಅಮಕಟ್ಟು
ಗಣಂ ನ
12. ಸೈೞಿ ಅಳಿಕೆ ವರುಷ ೩೧ ಮ್ಸಾ ೮ ದ್ವಿ ೩ ಪತ್ನೀರು ೨೨
ಪುತ್ರ ೧ ಪುತ್ರಿ ೧

Note.—In the Annals of the Mysore Royal Family only ten queens, one son and one daughter are mentioned.

89. King Kanṭhīrava Mahārāja Vaḍeyar seated to right.

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE (p. 60.)



1. NIZAM ALI KHAN OF HYDERABAD.



2. NAVAB HYDER ALI KHAN.



3. TIPPU SULTAN.



4. DOST MUHAMMAD KHAN.



Kannaḍa legend—Right field:—

1. ಗಜನ ಪಟ್ಟಾ
2. ಚಿಕ್ಕದೇವರಾಜ
3. ವಡೆಯರಪುತ್ರ
4. ಕಂಠೀರವ ಮ
5. ಹಾರಾಜ ವಡೆ

Lower field:—

6. ಯರು ಶಕ ಗಜಗಜನ ಪರಿಧಾವಿಸಂ|ಪುಷ್ಪ ಬ ಳ್ಲು ಜನಿ
ಗಜಗಜನ ತಾ
7. ರಣಸಂ|ಮಾರ್ಗಶಿರ ಶು ಗಜ್ಜು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಆಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ಪಕ್ಷಿರು ೩ ಪುತ್ರರು ೫

Note.—Only two queens and two sons are mentioned in the Annals.

90. King Doddā Krishnarāja Vadeyar I seated to left.

Kannaḍa legend—Left field:—

1. ಗಜನಪಟ್ಟಾ||ಕಂ
2. ಕೀರವ ಮಹಾರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ
5. ದೊಡ್ಡ ಕೃಷ್ಣ
6. ರಾಜವಡೆಯ

Lower field:—

7. ರು ಗಜಗಜನ ಚಿತ್ರಧಾನುಸಂ|ಚೈತ್ರ ಶು ಗಜ್ಜು ಜನಿ
ಗಜಗಜನ ವಿಜಯಸಂ|
8. ಪಾಲ್ಕುಣ ಬ ಗಜ್ಜು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ
೧೭ ಮಾಸ
9. ೧೧ ದಿನ ೨೩ ಪಕ್ಷಿರು ೪೫ ಪುತ್ರರು ೨

Note.—Nine queens and three sons are mentioned in the Annals.

91. King Chāmarāja Vadeyar seated to right.

Kannaḍa legend—Right field:—

1. ಗಜನ ಪಟ್ಟಾ
2. ವಂಮಡಿ ದೊಡ್ಡ
3. ಕೃಷ್ಣರಾಜ ವಡೆ
4. ಯರೆ ಪುತ್ರ
5. ವಂಮಡಿ ಚಾ
6. ಮರಾಜ ವಡೆ

Lower field:—

7. ಯರು ಶಕ ಗಜಗಜನ ವಿರೋಧಿಕ್ತತುನಂ| ಪಾಲ್ಕುಣ ಬ ೭
ಮಂಗೆ

8. ಇವಾರದ್ದು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೨

9. ಮಾಸ ೨ ದಿನ ೨೮ ಪಕ್ಷಿರು ೩

Note.—No date of birth is given. From the Annals we learn that the king was born in Śaka 1627, Tārāṇa.

92. King Kṛṣṇarāja Vaḍeyar II seated to right.

Kannada legend—Right field:—

1. ಗಲನೆ ಪಟ್ಟಿ||
2. ವಂಮಡಿ ಚಾಮರಾ
3. ಪಾನುಜ ಯಂಮಡಿ ಕೃ
4. ಪ್ಲರಾಜ ವಡೆಯರು
5. ಶಕ ಗಲನನೆ ಪರೊ
6. ಧಿ ಕೃತುನಂ|ಅಶ್ವೇಜ

Lower field:—

7. ಬಿ ಶುಕ್ರವಾರದ್ದು ಜನಿತಿ ಗಲನನೆ ಆನಂದ ಸಂ|
ಜೈಷ್ಠ ಬಿ ಗಂಧು ಪಟ್ಟಾ
8. ಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೩೧ ಮಾಸ ೯ ದಿನ ೨೧ ಪಕ್ಷಿರು
9. ೮ ಪುತ್ರರು ೫ ಪುತ್ರಿರು ೪ ಸಹಾ

Note.—The Annals mention that the king was born in Ś 1651, Kīlaka and was adopted by the queen of Kṛṣṇarāja Vaḍeyar on the date given above, viz., Ś 1654, Virōdhikṛit, Āśvayuja ba. 4. We also learn that the king had three wives, three sons and three daughters.

93. King Nañjarāja Vaḍeyar seated to left.

Kannada legend—Left field:—

1. ಗಲನೆ ಪಟ್ಟಿ||
2. ಯಂಮಡಿ ಕೃಷ್ಣ
3. ರಾಜವಡೆಯರು
4. ಪುತ್ರ ನಂಜರಾ
5. ಜವಡೆಯರು
6. ಶಕ ಗಲನನೆ

Lower field:—

7. ಚಿತ್ರಧಾನುಸಂ|ವೈಶಾಖ ಶು ಕಲ್ಲು ಜನಿತಿ ಗಲನನೆ
ವೈಯ
8. ಸಂ|ನಿಜ ಚೈತ್ರ ಬಿ ಗಂಧು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿ
9. ಕೆ ವರುಷ ೪ ಮಾಸ ೩ ದಿನ ೧೨

94. King Beṭṭachāmarāja Vaḍeyar II seated to left.

Kannada legend—Left field:—

1. ಅಂನೇ ಪಟ್ಟಿ||

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1. DEWAN PURNIAH.



2. KATTI GOPALARAJA URS.



3. JAISINGH OF JINJEE.



4. SAWAI MADHAVA RAO OF POONA.

2. ನಂಜರಾಜಾ
3. ನುಜಯಂ
4. ಮಡಿ ದೆಟ್ಟ
5. ಚಾಮರಾಜ

Lower field:—

6. ವಡೆಯರು ಶಕ ೧೬೮೨ನೆ ಪ್ರಮಾಣ ಸಂ| ಬಾದ್ರಪದ
ಶುದ್ಧ ೫೫
7. ಜನಿ ೧೬೯೩ನೆ ವಿಕೃತಿ ಸಂ| ಶ್ರಾಮಾ ಬ ೧೦೫ ಪುಷ್ಕಾಧಿ
8. ವಿಕೃತಾಗಿ ಅಳಿಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ ರ

95. At the termination of the lotus leaf, King Chāmarāja Vaḍeyar III seated as above.

Kannada legend—Left field:—

1. ೨೧ನೆ ಪಟ್ಟಿಯಂ
2. ಮಡಿ ದೆಟ್ಟ ಚಾಮ
3. ರಾಜಾನುಜ ಮುಮ್ಮಡಿ
4. ಚಾಮರಾಜೇಂದ್ರ ವಡೆಯ
5. ರು ಕರ್ತರು
6. ಶಕ ೧೬೯೩ನೆ
7. ವಿಜಯ ಸಂ| ಫಾ
8. ಲ್ಲುಣ ಬ ೨ ಸೊ
9. ಮವಾರ ಹನ್ನನ

Lower field:—

10. [ಕೃತದ್ವ] ಜನಿ ೧೬೯೩ನೆ ದುರ್ಮುಖ ಸಂ| ನಜಬಾದ್ರಪದ ಶುದ್ಧ ೧೫೫ ಪುಷ್ಕಾಧಿವಿಕೃ
11. [ರಾಗಿ] ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೋಪಾಸಕ ಶಿವ ಪೂಜಾಧುರಂಧರ ಕೋಟಿ ಪಂಡಾ
12. [ಕೃ] ಪುರಶ್ಚರ್ಯ ಪೂರ್ವಕ ಪುತ್ರಕಾಮೇಷ್ವರಿಯಂ ಮಾಡಿ ಅಳಿಕೆ ವರುಷ ೧೯
13. ಮಾಸ ೬ ದಿನ ೨೫ ಪಕ್ಷಿರು ೧೦ ಗಂಡುಮಕ್ಕಳು ೪

Note.—In the Annals, seven queens and four sons are mentioned.

96. Below No. 95 in an ornamental panel a bigger and more elaborate throne is painted. In addition to the usual chāmara-bearing attendants, two princes are represented as standing beside the throne, one on the left and the other on the right.

Kannada legend—Right field:—

1. ೨೧ನೆ ಪಟ್ಟಿಶ್ರೀಮಹಾವಿಷ್ಣುವಿ ಕಾನೆ ಸಂ
2. ತಾನ ಯದುಪಂಕೋದ್ಯವ ಅದಿಯದುರಾಯಾ
3. ದಿ ೨೧ನೆ ಮುಮ್ಮಡಿ ಚಾಮರಾಜೇಂದ್ರವಡೆ
4. ಯರು ಕರ್ತರಿಂ ಮಾಡಲ್ಪಟ್ಟ ಕೋಟಿ ಪಂಡಾ
5. ಕೃರಿ ಪುರಶ್ಚರಣಿಯಂದ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂ
6. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿಯಲ್ಲಿ ಪು

Left field:—

7. ತೃರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾಪರಪ್ರಸಾ
8. ದೋದ್ಯವ ಶ್ರೀಕಂಠೇಶ್ವರ ಪದಾರ್ಥಿತ ಶಿ
9. ವಪುಜಾದುರಂಧರ ಶ್ರೀಮತ್ಸಮಸ್ತಧೂ
10. ಮಂಡಲ ಮಂಡನಾಯಮಾನೇಶ್ವರನೇಕ ಬಿರುದಾಂ
11. ಕಿತ ನಂಜರಾಜಾಭಿದ ಮುಂಮುಡಿ ಶ್ರೀಕೃಷ್ಣ
12. ರಾಜೇಂದ್ರಸಾರ್ವಭೌಮವಡೆಯರಾದ ಕರ್ತರು
13. ಶಾಲೀವಾಹನ ಶಕ ೧೭೧೭ನೆ ಅನಂದ ಸಂ| ಅಪಾ
14. ಥ ಬ ೨ ಸೋಮವಾರ ಶ್ರವಣ ನಕ್ಷತ್ರ ಕನ್ಯಾಂಗ್ವಾ
15. ಭಜನ್ಮಹಾರ್ತದ್ವಿ ಅವತರಿತಿ ೧೭೨೨ನೆ ಸಿ
16. ದ್ವಾರ್ಥಿ ಸಂ| ಜ್ಯೇಷ್ಠ ಬ ೧೩ ಬಾನುವಾರ ರೋಹಿಣಿ
17. ಕಾರಾಕಲಿತ ಕನ್ಯಾಂಗ್ವದ್ವಿ ವಿರಾಯಿತಿ ಕಿಂಗ್‌ಜಾ
18. ಜ್ಞ ಪಾದಪಹಾರ ಅಜ್ಞೆಯಿಂದ ಶಕ್ತುನಂಹಾ
19. ರ ಪೂರ್ವಕ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಉದುವೆನು
20. ಬ್ರಹ್ಮಣ್ಯಾದಿ ದೇವಗಾದರ್ಶನವಂಗೈದು ಸಮು
21. ದ್ವಾದಿ ಅನೇಕ ಶೀರ್ಷಸ್ತಾನಗಳಿಂ ಪರಿಶುದ್ಧಮನ
22. ಸ್ಮರಾಗಿ ಕಿರಣ್ಯಗರ್ಭ ತುರಾಭಾರಾದಿ ದಾನಗಳಿಂ
23. ದೇವಾಲಯ ವಾಪೀ ಕೂಪ ತಟಾಕಾಗ್ರಹಾರಾದ್ಯನೇಕ
24. ಧರ್ಮಗಳಿಂ ಗೈದು ಶ್ರೀತತ್ತ್ವನಿಧ್ಯಾಧ್ಯನೇಕಗ್ರಂಥ
25. ಗಳಂರಚಿತಿ

Below the panel, on a rectangular band:—

26. ಪಟ್ಟಾಭಿಷೇಕಾದಿ ೭೦ನೆ ವರ್ಷವೃದ್ಧ
27. ಭಿಷೇಕವಂ ಗೈಕೊಂದು ವಿರಾಯಿತಿ
28. ಕುಯಿಕ್ ವಿಕ್ಟೋರ್ಯ ಮಹಾರಾಣಿಯಿಂದ
29. ಶ್ರೀತಿ ಪುರಸ್ಕರಮಾಗಿ ದಯಾಸಾಲಕದ ಅಪರ
30. ಬಾವಟಿತ್ರ ಪ್ರತಿಮೆಯಿಂದೊಡಗೂಡಿದ ಆಯು
31. ಧರಿಸನ್ನಾನಿತರಾಗಿ ಪಕ್ಷಿರು ೨೦ ಪುತ್ರ ಪೌತ್ರ ಪ್ರಪೌತ್ರ
32. ದಿಯಿತ್ರಾದಿಗಳಿಂ ವಿರಾಜಿಸುತ್ತ ಸುಖ ಸಾಂದ್ರಾಜ್ಯದಿಂ
33. ಪ್ರಕಾಶಿಸುತ್ತಲದಾಶೇ!

OTHER PORTRAIT PAINTINGS ON THE WESTERN WALL.

The upper section of the western wall on either side of the Santānāmbuja contains, as already stated, the portraits of Indian rulers, not always contemporary, and some of the notables of the Mysore State. These portraits are arranged on either side in two groups, the groups being divided, one from the other, by a floral and scroll design. The outer group on the right side has 50 portraits of Muhammadan rulers and that on the left has the same number of Hindu rulers. These portraits are perhaps copies from originals. They are thus valuable from a historic as well as the artistic point of view. The inner groups on either side contain each



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15 portraits of the chief personages connected with the royal household and the several departments of government.

All the portraits are drawn in profile facing the Santānāmbuja; those on the left are turned to right and those on the right to left.

The inner group on the right side contains the following portraits arranged in this order :—

ಖಾಸಾ ಅಳಿಯ ದೇವರಾಜ್ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಲಿಂಗರಾಜ್ ಅರಸು	ಖಾಸಾ ಭಾವ ಮೈದಿ ಮಾವನಳ್ಳಿ ಲಿಂಗರಾಜ್ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ಸುಬ್ಬರಾಜ್ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಕೃಷ್ಣ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜ್ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ಸುಬ್ಬರಾಜ್ ಅರಸಿನ ಕೊಮ್ಮಾರ್ ದ್ವಾರಾಜ್ ಅರಸು	ಸರ್ವಾಧಿಕಾರ ಮೊದ್ವ ದಾರ್ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜ್ ಅರಸಿನ ಕೊಮ್ಮಾರ್ ದೊಡ್ಡ ಸಿದ್ಧರಾಜ್ ಅರಸು
ದಿವಾನ್ ರಾಮರಾಯರು	ಮಹಾಲಕ್ಷ್ಮೀದೇರಿ ಬಾಬೂರಾಯರು	ಕಂದಾಚಾರ ಕಚೇರಿ ಭಕ್ತಿ ಚಲುವೆಅರಸು
ಗೋಪಾಲ ರಾಜ್ ಅರಸು	ಕೋಷ್ಠಿ ಖಾನೆ ಶಿವರಾಜ್ ಅರಸು	ಬಾರಿಗಾಟ ಭಕ್ತಿ ಭದ್ರಪ್ಪನವರು

The persons mentioned here sit in padmāsana against pillows, with their palms crossed downwards on laps. The officials sit on their bent knees with their hands disposed in the same way but with no pillows.

The portraits of the Muhammadan rulers, contemporary and otherwise, are arranged in the following order with a descriptive legend at the head of each portrait :—

ರುಸ್ತುಂಪಾದಷಾಹ ಮಗ್ಗ | ಸೊಹರಾಬು	ಅಹ್ಮಂ ದೇಶದ ಪಾದಷಾಹ | ಬಂಜೈಯದು | ಬಾಮೆ ಜಹಾನುಮಾ	ಶಾಂಜೇಶದ ಪಾದಷಾಹ | ಕೈಕಾಮುಸು |	ದುರಾಂ ದೇಶದ ಪಾದಷಾಹ | ನಾದರಂಪಾ |	ಯರಾಣ್ ಪಾದಷಾಹ | ಪತಲರ್ಜಿಪಾ
ರೂಂ ಪಾದಷಹ ಯಸ್ಸಾಯಿಂ	ಯರಾಣ್ ಪಾದಷಾಹ | ಪಾಯ ಅಬ್ಬಾಸು	ಯರಾಣ್ ಪಾದಷಾಹ	ದಿಲ್ಹಿ ಕ್ರಿಯುರಪಾ ಪಾದಷಾಹ	ದಿಲ್ಹಿ ಅಕಬರು ಪಾದಷಾಹ | ವಜೀರು ಬರಬಲ್ಲ ಸಹಾ
ಅರ್ಕಾಡು ಸವಾಬು | ರಾವುರಪಾ	ಅರ್ಕಾಡು ಸವಾಬು | ಮಹಮುದಲ್ಲ(ಖಾ |	ನವಾಬು ಸಾ ಕುರ್ಲಾಖಾ	ನವಾಬು ಅವೈವ ಜಹಾ	ಲಕನೂರು ಸವಾಬು | ಸುಜಾಯಿದ್ ರಾ |

ನವಾಬು ಆ ಜಿಂಮ್ನ	ದಾರಾ ನೋಕಿ ಪಾದವಾ	[ಶಾ] ಯೆದರ್‌ವಾ ಪಾದವಾ| ಲಕಣ| ಮಾದಂಜನಹಾ	ಅರೆಂಗಿರಿ ಪಾದವಾಹ	ಯಮನ್ ದೇಶದ ಪಾದವಾ ಕೈತುಲಿ ನ. ಶ'
ನವಾಬು| ಯಬರಾಯಿಂ ಪಾಧಂಸಾ	ನವಾಬು | ಶ್ರವಣೂರು ಹಕ್ಕಿಂ ಪಾ	ಚೆನಚ್ಚಿದ ನವಾಬು | ಗುರಾಂಮಹಂಮದು	ಚೆನಚ್ಚಿದ ನವಾಬು | ಅಜಮುದ್ದಾರಾ	ಚೆನಚ್ಚಿದ ನವಾಬು | ವಾರಾಜಾ|
ನವಾಬು| ಮುಕಮಸ್ತಿ ಲಪಾ	ನವಾಬು| ಕಡಪಾ| ಅಬ್ದುರ್| ಸರಾಪಾ	ನವಾಬು ಕಡಪಾ ಅಬ್ದುರ್| ಮಜ್ಜಿದಪಾ	ನವಾಬು| ನಾಸರ ಜಂಗು	ಸಾರಾಬು ಸರಾಬುತ ಜಂಗು
ಹೈದರಾಬಾದು ದಿವಾನ್ ಸಾರಾರ ಚೆಂಫ	ಹೈದರಾಬಾದು ದಿವಾನ್ ಚೆಂದು ರಾರಾ| ಬಾರಾ ಪ್ರಸಾದು	ಹೈದರಾಬಾದು ದಿವಾನ್| ಮಾರಾಲಂ|	ಹೈದರಾಬಾದು ದಿವಾನ್| ಪ್ರಸಾರಮುಲಕಾ	ಹೈದರಾಬಾದು ನವಾಬು | ರೋರ್ಜ ಬಹದರು
ಹೈದರಾಬಾದು ನವಾಬು ನಾಸರುದ್ದಾರಾ	ಹೈದರಾಬಾದು ಗೋಲಕೊಂಡೆ ನವಾಬು	ಹೈದರಾಬಾದು ನವಾಬು ಶಿಕಂದಂಪಾ ಜಂಗು	ಹೈದರಾಬಾದು ನವಾಬು ಸದಾತುಲ್ಲಾ	ಹೈದರಾಬಾದು ನವಾಬು ಅನಫಜ ಹಾಬಾ
ಮುಸಾಹೇಬ ಅಲಂಬಾ ಬಕ್ತಿ |	ಅವಲ್ ಬಾರ ಕಡ್ಲರಿ ಹಿಂಮತ್ಕಾರು	ದುಯಂಬಾರ್ ಕಡರಿ ಭಕ್ತಿ ರಾಹಾಬಾ	ಬೀಫ ಸುಲ ತಾನ|	ದೋಡ್ಡ ನವಾಬು | ಹೈದರು ಅಲ್ಲಾ
ಬಾಂದಾ ನವಾಬಿನ ಮಗ|	ಬಂಗಾಳಾ ನವಾಬು	ನವಾಬು ಸೈಯದು ದೈಗಂ ಜಂಗು	ಕಾಬೂರ್ ಕಂದಾರ ದೋಸ್ತ ಮಹಮದಪಾ	ನವಾಬು ಸೈಯದು ಅಬ್ದುಲಪಾ

Portraits on the inner left group :—

ಮದನ ವಿರಾಸ ಕೊಟ್ಟ ಪುಟ್ಟಸಾಮಿಯವರು ಸೇನಾಪತಿ ಚಾಮರಾಜ ಬಹದರು	ಲಕ್ಷ್ಮೀ ವಿರಾಸದ ಪುಟ್ಟಸಾಮಿಯವರು ಯುವರಾಜ ನಂಜರಾಜ ಬಹದರು	ಬಿ| ಥು| ಯವರ ಕೊಮಾರ್ರು ದೇವಪಾರ್ಥಿವ ಬಹದರು
ಮ ಪು ೧ನೆ ಕೊಮಾರ್ರು ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರು	ಮ ಪು ೨ನೆ ಕೊಮಾರ್ರು ದೇವರಾಜ ಬಹದರು	ಮ ಪು ೩ನೆ ಕೊಮಾರ್ರು ಕೆಂಕಿನ ಚಾಮರಾಜ ಬಹದರು
ಮ ಪು ೪ನೆ ಕೊಮಾರ್ರು ಸಂಮುಖ ಕೊಟ್ಟ ದ್ವಾರಾಜ ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರು ೧ನೆ ಕೊಮಾರ್ರು ಕೃಷ್ಣ ಅರಸು

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1. RANJIT SINGH OF LAHORE (p. 61).



2. VIRARAJE URS OF COORG (p. 61).



3. NARASAPPA, KHAJANA BHAKSHI (p. 61).



4. DEWAN VENKATE URS (p. 66).

ಚಾಮೆ ಅರಸು ಬಹದರ ಅನೆ ಕೊಮ್ಮಾರ್ಯ ಚಮಾಲು ನಂಜರಾಜೆ ಅರಸು	ಚಮಾಲು ನಂಜರಾಜೆ ಅರಸಿನ ಕೊಮ್ಮಾರ್ಯ ಚಾಮರಾಜೆ ಅರಸು	ದಿವಾನಾ ಪೂರ್ವೋತ್ತರವರು
ಬರೋ ಕಚೇರಿ ಭಕ್ತಿ ಚಾಮಪ್ಪಾಜಿ ಅರಸು	ಮೂಗೂರು ಅರಸು	ಕತ್ತಿ ಗೋಪಾಲ ರಾಜೆ ಅರಸು

Portraits on the outer left group :—

ಅನಂತಶಯನದ ಕಿರೀಟ ರಾಮರಾಜು		ಅನಂತಶಯನ ದ ಕುಲಶೇಖರ ರಾಮವರ್ಮ	ಅನಂತಶಯನದ ಕುಲಶೇಖರ ವಜ್ರತಾರ್ಕಂಡ ವರ್ಮ	ಗದ್ವಾಲು ಸೋಮ ಭೂಪಾಲ	ಗದ್ವಾಲು ಸೀತಾರಾಮ ಭೂಪಾಲ
ವಿಜಯ ನಗರದ ಸೀತಾರಾಮರಾಜು		ವಿಜಯ ನಗರದ ನಾರಣರಾಜು	ಸುರಪುರದ ವೆಂಕುಪ್ಪ ನಾಯಕ	ಸುರಪುರದ ಚಿಕ್ಕ ವೆಂಕುಪ್ಪನಾಯಕ	ರಾಜ್ಯಂರು ವೆಂಕುಗಿರಿ ಬರಿಗಾರಯಾ ಜಮನಾಯ [ಕ]
ತಂಜಾವೂರು ಪ್ರತಾಪಸಿಂಹ ಮಹಾರಾಜ		ತಂಜಾವೂರು ಕುಳಿಜಾ ಮಹಾರಾಜಾ	ತಂಜಾವೂರು ಅಮರಸಿಂಹ ಮಹಾರಾಜ	ತಂಜಾವೂರು ಶರಣೋಜಿ ಮಹಾರಾಜ	ತಂಜಾವೂರು ಶಿವೋಜಿ ಮಹಾರಾಜ
ದಳಿವಾಯಿ ಕರಾಚೂರಿ ರಂಗೇಯ್ಯ	ತಿರಿಚನಾಪುರ ವಿಜಯ ರಂಗ ಚೊಕ್ಕನಾಥ	ಪುದಿಕೊಟೆ ಅರಸು ರಾಮಚಂದ್ರ ಕೊಂಡಮಾನ	ಕೊಟ್ಟಿ ಅರಸು ರಾಮವರ್ಮ	ಕಚ್ಚ ಬುಕ್ಕು/ ಅರಸು	ಚಂಪೀ/ ಜಯ ಕಿಂಗು
ಸಾಕಾರಿ | ಶಾಹೋಜಿ ರಾಜು		ಪುನೆ | ದೊಡ್ಡ ನಾನಾರಾಜ ಪಂತಪ್ರಧಾನ	ಪುನೆ | ನಾರಣರಾಜ ಪಂತ ಪ್ರಧಾನ	ಪುನೆ | ಸದೋಪಾ/ ಪಂತ ಪ್ರಧಾನ	ಪುನೆ | ಸವಾಯಿ ಮಾದವ ರಾಜ ಪಂತ ಪ್ರಧಾನ
ಪುನೆ | ನಾನಾ ಪಂಜೋರು | ದಿವಾನ		ಗೋರೇ | ಮಾಜಿ ಕಿಂಧ್ಯ	ನಗಪುರಿ ಜಾನೋಜಿ ಭೋಸರಾ	ಬರ್ಕ ಕಿನವಸ ರಾಜಾ	ಚಾರಗಿ | ದು | ಮುನಿ ರಾಮರಾಯರು
ರಾಜೂರು ರಣಜಿತ ಕಿಂಗು		ರಣಜಿತ ಕಿಂಗನ ಮಗ ಪೇರಕಿಂಗು	ರಾ | ಶೇರ ಕಿಂಗನ ಮಗ ಪ್ರತಾಪಕಿಂಗು	ರಾ | ಪ್ರತಾಪ ಕಿಂಗನ ಮಗ ಪೀರಾಕಿಂಗು	ನೇಪಾಳ ರಾಜಾನ ಮಗ
ಮಾರವಾಡಿ ಅರಸು | ಮಕ್ಕಳುನಕಾ		ಕೊಡಗು | ವೀರ ರಾಜೇ ಅರಸು	ಕೊಡಗು ರಂಗರಾಜೇ ಅರಸು	ಕೊಡಗು ವೀರರಾಜೇ ಅರಸು	ಪ್ಲಾ ಮುನಿಪೀ/ ಭಾಗವತ ನಾರಣಪನವರು
ಮುಸಾಹೇರು | ಗಂಗಾಧರ ರಾಜ		ಮುಸಾಹೇರು ವ್ಯಸಾರಾಜ	ಮುಸಾಹೇರು/ ಕಿರೀಟಕೇರಿ ಕಿಶೋರನವರು	ಮುಸಾಹೇರು/ ಅಣಿ ರಾಮಾ ರಾಯರು	ಖಜಾನಾ ಭಕ್ತಿ ನರಸಂಪ್ರಸವರು

ನವಾರ ಕಡೇರಿ ಭಕ್ತಿ ಭೀಮರಾಯರು	ನವಾರ ಕಡೇರಿ ಭಕ್ತಿ ಅಂಜೋಬೇರಾಯರು	ಪೂರ್ವ ಪಂಕ್ತಿ ಕಡೇರಿ ಭಕ್ತಿ ಅಂಜೋಬೇರಾಯರು	ಪೂರ್ವ ಕಡೇರಿ ಭಕ್ತಿ, ಹಾಗೂ ಬಾಳೆ ರಾಮರಾಯರು	ಕಂದಾಚಾರ ಕಡೇರಿ ಭಕ್ತಿ ಜೀವೇಶರಾಯರು
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The extreme sides of the lower section of the west wall have the plantain tree decoration with a deer painted in the pose of rearing against it.

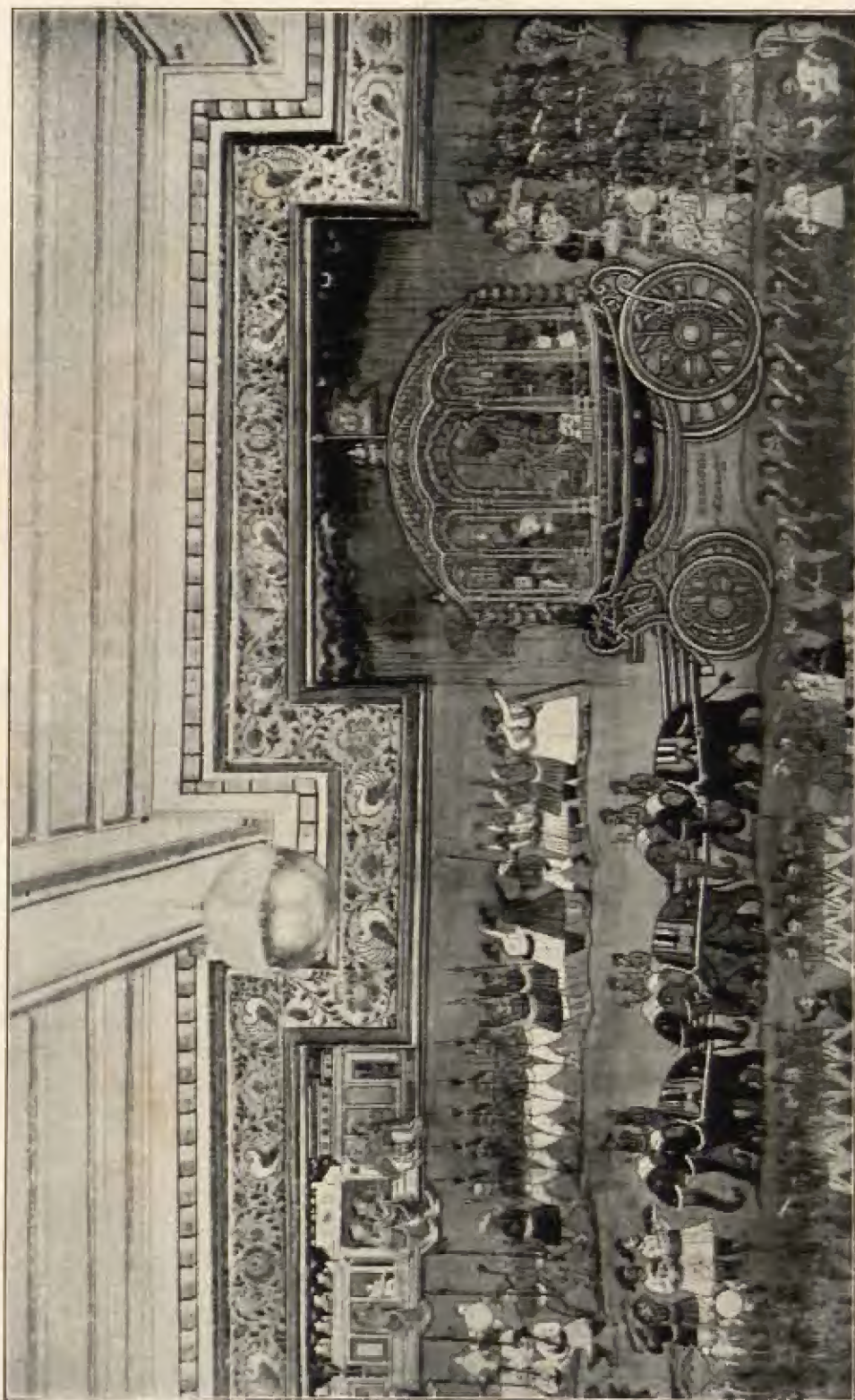
THE JAMBUSAVĀRI PROCESSION.

The Jambū-savāri or procession of the Mahārāja Krishnarāja Wodeyar III on the Vijayadaśami day of the Navarātri festival is painted in a long frieze running, as already stated, along the upper sections of the north, east and south walls of the hall. At the western end of the upper section of the north wall two symmetrically drawn elephants, one with the Mahārāja's flag marked 'ಕೃ' and the other with the Sūryadhvaja, are represented as leading the procession. Just behind the elephants four ridden camels follow. The riders have muskets, bows and quivers containing arrows. Following behind are a pair of Khañjari (?) players on each side, between whom are painted four horn blowers in action, facing the procession. Next we see marching in single file, on either side, a troop of musketeers with green-coloured drapery and head-dress. Between them proceed three rows of horse, one behind the other, with riders. The front row has a set of bandsmen. The second row depicts riders with black trousers, red military coats and black elongated caps. They have all their swords drawn. The third row represents again a band of musicians.

The musketeers with green coats are followed by foot-soldiers bearing javelins in their left hands and twisted rods in their right. These rods are sometimes so curved as to resemble cobras held up. In one or two places a mace or a sword is carried instead of the rod. At the termination of the rows of javelin bearers march, the bearers of the Mysore royal birudas which, being in duplicates, are arranged on the two sides more or less symmetrically. The birudas are as follows, from the front backwards:—Garudadhvaja, Hanumadhvaja, Chatra, Sūryadhvaja, Lion, a pair of fan-like dhvajās with the figure of Āñjanēya in striking attitude drawn in centre, Varāha, Gaṇḍabhērūṇḍa, Vyāla, Sālva, Matsya, Makara, Paraśu, Ankuśa, Śaṅkha and Chakra. The bearers of Ēṭupāvaḍe, three on each side, are arranged on the inside where the birudas end.

Between the two rows of the javelin-bearers on the north wall and led by the three rows of horse riders already described as consisting of bandsmen, a tusker elephant mounted by howdah proceeds, being followed in succession by:—

1. One row of khañjari (?) and drum players.
2. Two rows of green flag bearers.



JAMBUSAVARI PROCESSION OF KRISHNARAJA WODEYAR III (p. 62)

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3. Three rows of bandsmen.
4. Four rows of musketeers on foot.
5. Four rows of similar musketeers, but differently dressed.
6. An elephant mounted by a howdah.
7. On either side of the musketeers and the howdah a row of four unriden horses.
8. Immediately behind the horsemen, palace pipers and drummers.
9. Dancing girls with the *himmāla* or accompaniment behind them consisting of violinists and mridanga and vīṇā players.
10. Between the bearers of the birudas two horn-blowers proceed towards the state carriage in which the Mahārāja is seated.

The state carriage of the Mahārāja is drawn by three pairs of elephants in front of which stand four persons with baskets of plantains for presentation to the Mahārāja. To the right of the state carriage and facing it are two groups of heralds with their right hands raised in the attitude of proclaiming the Mahārāja's titles. Behind the carriage is a group of chāmara (discs) and chatra bearers followed by a company of spearmen.

The Mahārāja is the central figure in the procession. He is represented as sitting in state inside the state carriage which is surmounted at the top by five kalāśas and the state flag with the letter 'ॐ' inside the disc of the sun. He is seated well adorned on a chair in the middle of the carriage, while his chief courtiers and relations either squat or stand around him.

On the right wing of the celebrations the subjects of the Mahārāja stand in respect. They are all depicted as being loyal and quite eager about the procession. On the terraces of the buildings in the background are groups of females admiring the festivities and partaking of the gaiety.

The procession of the cavalry is painted behind the state carriage. On the southern wall can be seen in order the state vehicles, like the pañcha-kalāśa carriage drawn by four pairs of horses, the open and square palanquins, elephants mounted by the *nagāri* drummers and differently shaped carriages drawn by either bullocks or horse.

The buildings painted in the background offer a variety of design. In the vacant spaces between them are painted cocoanut and other trees.

PAINTINGS ON THE LOWER SECTION OF THE EAST WALL.

The lower section of the eastern wall of the hall is pierced by two windows and two doors, the latter in between the former. The wall on all the four sides of the windows and between the doors is divided into several panels of painting.

(1) *East Wall-North Side*.—To the north of the window the narrow panel is painted with a plantain tree against which a deer rears.

Above the window there are four small panels painted with the portraits of the state cows with Kannada legends above them :

- | | | |
|------------------------------|--|--------------------------|
| (1) <i>Prasanna Parvati.</i> | \| | (3) <i>Sarvamangalā.</i> |
| (2) <i>Duradundī.</i> | \| | (4) <i>Jagadamba.</i> |

The wall south of the window has been divided into three rows of vertical panels. The larger central panel consists of the principal figure of the whole group of paintings which is called Sarvachittarañjini (ಸರ್ವಚಿತ್ತರಂಜಿನಿ).

East Wall-South Side.—The paintings on the four sides of the window on this side, are similar to those on the north side. Above the window are four panels painted with the figures of state cows. From right to left the names written over the figures of these cows are as follows :—

- | | | |
|--------------------------|--|---------------------------|
| 1. ೧ನೆ ಪೂಜೆ ಚಾಮುಂಡಿ | \| | 3. ೩ನೆ ಪೂಜೆ ವರ ಚಾಮುಂಡಿ |
| 2. ೨ನೆ ಪೂಜೆ ಚಲುವ ಚಾಮುಂಡಿ | \| | 4. ೪ನೆ ಪೂಜೆ ಪುಟ್ಟ ಚಾಮುಂಡಿ |

To the north of the window, as on the north side of the wall, similar vertical rows of panels, three in number, are drawn with figures of admiring visitors of either sex in different attitudes and with floral decorations on alternate panels. The larger central panel of the group has the figure of Sarvāṅgasundarī (ಸರ್ವಾಂಗ ಸುಂದರಿ).

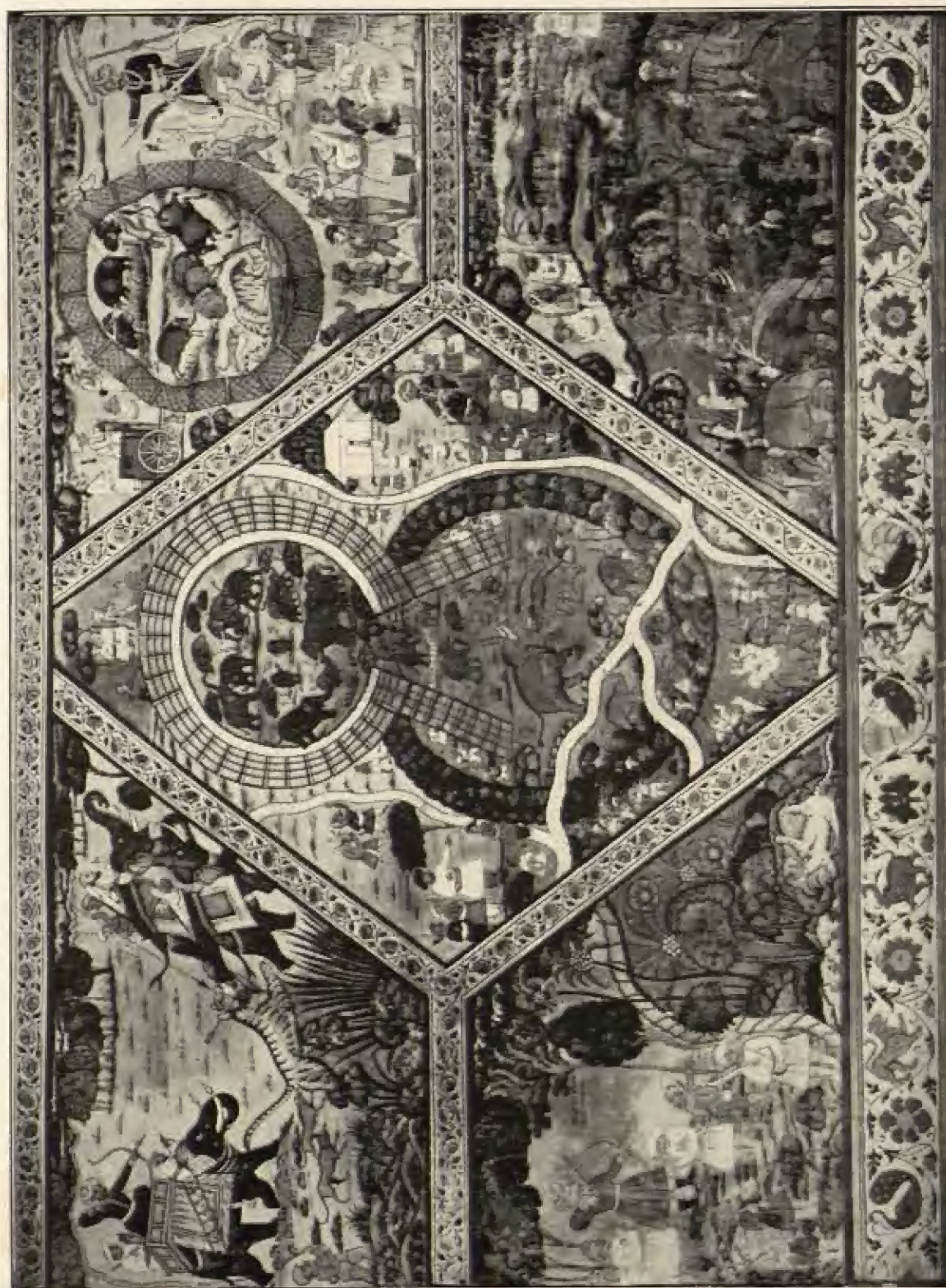
East wall-middle.—The central portion of the lower section of the east wall, that is, between the two doors, is painted with scenes of the royal hunt in illustration of the Mahārāja's love of chase. The wall here is divided into five panels. Each panel depicts a hunting scene in a particular and noted forest of the state, and each scene is labelled.

1. *Left side-Upper*.—Tiger hunt near Kittūr. (ಕಿತ್ತೂರುಬಳಿ ಹುಲಿಶಿಕಾರಿ.)
2. *Left side-Lower*.—Hunting scene is near Chātṇahalli. (ಚಾಟ್ಢಹಳ್ಳಿ ಬಳಿಯಲ್ಲಿ ಹುಲಿಶಿಕಾರಿ.)

3. *Right side-Upper*.—Hunt of tiger and wild buffalo and boars in the forests of Kottāgāla (ಕೊತ್ತಾ ಗಾಲದ ಬಳಿ ಶಿಕಾರಿ).

4. *Right side-Lower*.—The capture of the State elephant Kempanāñjiah in the forests of Chāmarājanagar (ಚಾಮರಾಜ ನಗರದಲ್ಲಿ ಕೆಂಪನಂಜಿಯಾನೆ ಶಿಕಾರಿ).

5. The central panel is named ಬಂಗಡೀ ಶಿಕಾರಿ. Two successive wide rings or enclosures are formed, one of high palisade work and the other of double columns of trees. Into the latter enclosure the gateway of the former protrudes half way, gradually widening outwards. Paths lead from various directions into the outer enclosure of



HUNTING SCENES, JAGANNATHAN PALACE, MYSORE (p. 63.)

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the trees. At close intervals on the outside of the two rings people stand on guard with their weapons mostly consisting of muskets. Along the various paths the elephants have been driven and thus on to the outer enclosure of the trees in the first instance, and thence into the circular area, through the passage which gradually narrows inwards. On either side of the passage and behind the projecting arms of the gateway stand people to prevent the elephants from straying away from the passage.

The Mahārāja sits on a chair under a tree in proximity to his tent. He is waited upon by his retinue, one of whom reports to him with folded hands the progress of the operations. On the other side an officer labelled *ಪ್ರಾಧಿಕಾರಿ* *ಬಿಟ್ಟು* *ಅಂಕುರಿಸಿದರಾವು* is engaged in instructing the people with a view to prevent the already inveigled elephants from escaping. The musketeers are firing through the outer enclosure evidently to put the beasts to confusion and thereby precipitate their entering the inner enclosure through the passage. Some others mounted on tamed elephants are in the attitude of signalling the entry of the elephants into the enclosures. The outer ring of the inner enclosure is also guarded, here and there, by people, well armed with muskets and spears.

The confused and desperate situation of the elephants is well worked in the panel. In the outer enclosure a tusker trumpets in despair of having been trapped. Several others in the middle of the passage are shown as dashing into the inner enclosure in the fond hope of finding some outlet for freedom there. But inside of the latter are already as much confused elephants some of whom have formed to the right a phalanx. Just near the gateway a baby is being tossed to and fro, as if in cradle, by his parents who have taken him up into the air on their interlocked trunks.

PAINTINGS ON THE LOWER SECTIONS OF THE NORTH AND SOUTH WALLS.

The lower sections of the north and south walls, on either side of the doorways which are pierced through them, have been painted mostly by geometrical designs and animal and bird figures, drawn on the principle of 'Aśvagati' across the squares of two kinds of the Indian chess board consisting respectively of 144 and 64 houses. The squares occupied by the designs, are all numbered. The starting square numbered 1 is different in each case and has depended on the design intended to be represented. Krishnarāja Wodeyar III is well known as an expert in the game. His love of the chess was no less than his love of the chase. He has even invented several games. It is understood that the various chess puzzles depicted in the paintings on the walls, etc., have their keys at the Jagan Mohan Palace.

We may group these chess puzzles under four classes—two on the north wall and two on the south. Each class occurring to one side of the doorway, is worked into panels on the same principle, though consisting of different designs.

The rectangle in the centre has an oval panel inside it, which is painted with the picture of a galloping horse called by the name written above it.

On the four sides of the central panel, 12 smaller panels are arranged, four on each side, which consist of geometric designs on the sides and animal or bird designs at the corners of the central panel, there occurring thus eight geometric designs, two on each side and four animal or bird designs, one at each corner of the central panel.

On either side of this outer enclosure panels are painted eight panels of the same size, four on either side, representing in their inner oval panels the portraits of the Mysore Officers with descriptive legends in Kannaḍa in the upper two corners.

On the four outer sides of the aggregate group of panels abovementioned, are drawn 18 bigger panels, 6 on the upper and lower rows and 5 each on the two other sides. The corner panels represent couples. The central panels on the sides, 2 each in the upper and lower ones and one each on the left and right, consist of animal or bird designs.

There are also the Kalpavṛkṣa tree and the Pushpaka chariot. In the eastern section of the north wall there is the vyūha.

The rest of the panels consist of geometrical and floral designs, varṇamālas, or some instructive sayings. Only in one case, that is, in the western section of the north wall, there is a *sarpa*.

The names of the horses and portraits in these paintings are as under :—

North wall, western section.—

Horse—ವಿಜಯರತ್ನ.

Portraits—Left side :—

1. ಮಹಾಲಕ್ಷ್ಮಣೇಂದ್ರನಾರಣರಾವು
2. ಮೋದೀಪಾಸಿ ಬಕ್ಷೇ ನರಸಿಂಗರಾಯ
3. ರಾಜೇಕ ವಿಧ್ಯಾಂವರ ಬಕ್ಷೇ ಪಂತೂಜಿ ಸುಬ್ಬರಾಯ
4. ಶಹಾ ನಂಜಪ್ಪನವರು

Right side :—

5. ಕಂದಾಡಾರ | ಮೀರ ಮೀರಾ ಶ್ರೀನಿವಾಸರಾವು ||
6. ಮಹಾಲಕ್ಷ್ಮಣೇಂದ್ರ ದಾದರಾವು
7. ಖಜಾನೇ ಶಿರಸ್ತೇದಾರ ಕಿಟ್ಟಣನವರು
8. ಪ್ವಾಮೋಕ್ಷ ಸದ್ವಾಯಂ ಬಕ್ಷೆಸುಬ್ಬರಾವು

North wall, eastern section.—

Horse—ಜಯರಾಮ.

Portraits—Left side :—

1. ಅಪ್ಪಗೃಾಮದ ಪೌಜುಬಾರ ವೆಂಕಟರಮಣಯ್ಯ ||
2. ಬಂಗಲೇ ಚೌಡಯ್ಯ ||
3. ದೇವಿ ಪೌ | ತಿಮ್ಮಪ್ಪಾಜಿ ||
4. ಮೀರ ಮಹಮ್ಮದ ಸಾಯಿ | ಶಿವ್ವಾದೇವೇಂದ್ರ ಬಕ್ಷೇ

Right side :—

5. ನಗರದ ಪೌಜುಬಾರ ಸರ್ವೋತ್ತಮರಾವು ||
6. ಬಂಗಲೇ ಕೃಷ್ಣರಾಯರು
7. ದಿವಾನ್ ವೆಂಕಟ ಅರಸು
8. ಕಮಲೇ ಬಕ್ಷೇಬಾಕರ ಸಾಯಿ ||

South wall, eastern section.—

Horse—ವಿಜಯರಾಮ.

Portraits—Left side :—

1. ಬೆಂಕೀನವಾಬನ ಮಗ ಕಾಸೀಮಲ್ಲೇಖಾ
2. ಅಬ್ದಿಯಾರ ಜಂಗು
3. ಅಬ್ದಿ ಮಸೇನವಾ
4. ಹಜೂರು ಸಾವಕಾರ ನವರು ಕಿಶೋರದಾಸು

Right side :—

5. ಕಮರೀ ಬಕ್ಷೀ ಮುಖರೀ ಮುದ್ದೀಸಾಬು
6. ಸಬ್ದರ ಜಂಗು
7. ಮೋಕ್ತೀಪಾನಾ
8. ಹಜೂರು ಸಾವಕಾರ ದಾಮೋದರದಾಸು

South wall, western section.—

Horse—ಜಯರತ್ನ.

Portraits—Left side :—

1. ಅಬ್ದಿಸು ಮುಸಾಹೇಬು ಸುಬ್ಬಂಜನವರು
2. ಬಾರೀಗಾಬು ಬಕ್ಷೀ ಪುಟ್ಟಬಸಪ್ಪಾಜಿಯವರು
3. ಅಂಜೆ ಮಲ್ಲಪ್ಪಾಜಿಯವರು
4. ಮುದ್ರಾಜೀ ಆರಸು

Right side :—

5. ಮಂತ್ರಿ ಅರಂಜ್ಯಪ್ಪನವರು
6. ಸರ್ವಾಧಿಕಾರಿ ಬಾಳೆ ಆರಸಿನವರು
7. ಜಿರೊ ಕಚೇರೀ ಬಕ್ಷೀ ಆರಪುರ ಬಸಪ್ಪಾಜೀ
8. ಮುಗಾ [ರು] ನಂಜಪ್ಪಾಜಿಯವರು

EAST WALL OF THE NORTHERN ROOM.

Here is painted in a highly pleasing colour complex and with admirable skill a *kalpa vriksha* representation of all the members of the family of Krishnarāja Wadēyar III, with legends in Kannada giving their names and relationship. On either side below is painted a well laid out garden planted with trees on the four sides of a pond represented as being full of lotus buds. Between the gardens is laid the light blue kalāśa on an oval silvery base, with a crescent mouth significant of the moon-race, out of which the Kalpadruma issues forth with a stem shaped like a palm and painted red.

At the top are two oblong panels, the first of which has the inscription. ಶ್ರೀಮದ್ವಿಹಾರವಿಘ್ನ ಪೊದರಾಗಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಭವ ವಿವರಣದ ಪದ್ಯ ಗದ್ಯ ನವಾ ಬರದು | ಪತ್ನೀರು ಪುತ್ರರು ಪೌತ್ರರು ಪ್ರಪೌತ್ರರು ದಾಹಿತ್ರರು ನವಾ ಕಲ್ಪವೃಕ್ಷ ದಾವದೊಳಿ ತಿಳಿಯುವಂತೆ ಬರದು ಯಥೆ.

The Vamśāvataraṇa Vaibhava, that is, the glory of the descent of the Mahārāja, is given in verse and prose in the vacant spaces at the four corners of the panel, while the Kalpavriksha representation has been designed for making known the names of all those who constituted the large family of the Mahārāja.

At the termination of the stem a circular panel is painted with edges of seeds and petals, resembling those of an open lotus. The petals are as many as the words composing the following ślōka :—

ಭುತಲೂಕ ಪಾಲಂ ರಮ್ಯರುದ್ರಾಕ್ಷ ಮಾಲಂ | ಕನಕಮಯ ಸುತೇಲಂ ಕಾಮನೋಯಸ್ವರೇಲಂ | ನದವನ ಪರಿಚೇಲಂ
ತಾರು ತಾಮೇಂದ್ರ ಬಾಲಂ | ಜೈದಯ ಕಮಲ ಮಧ್ಯೆ ಸಂತತಂ ದಾವಯಾಮಿ ||

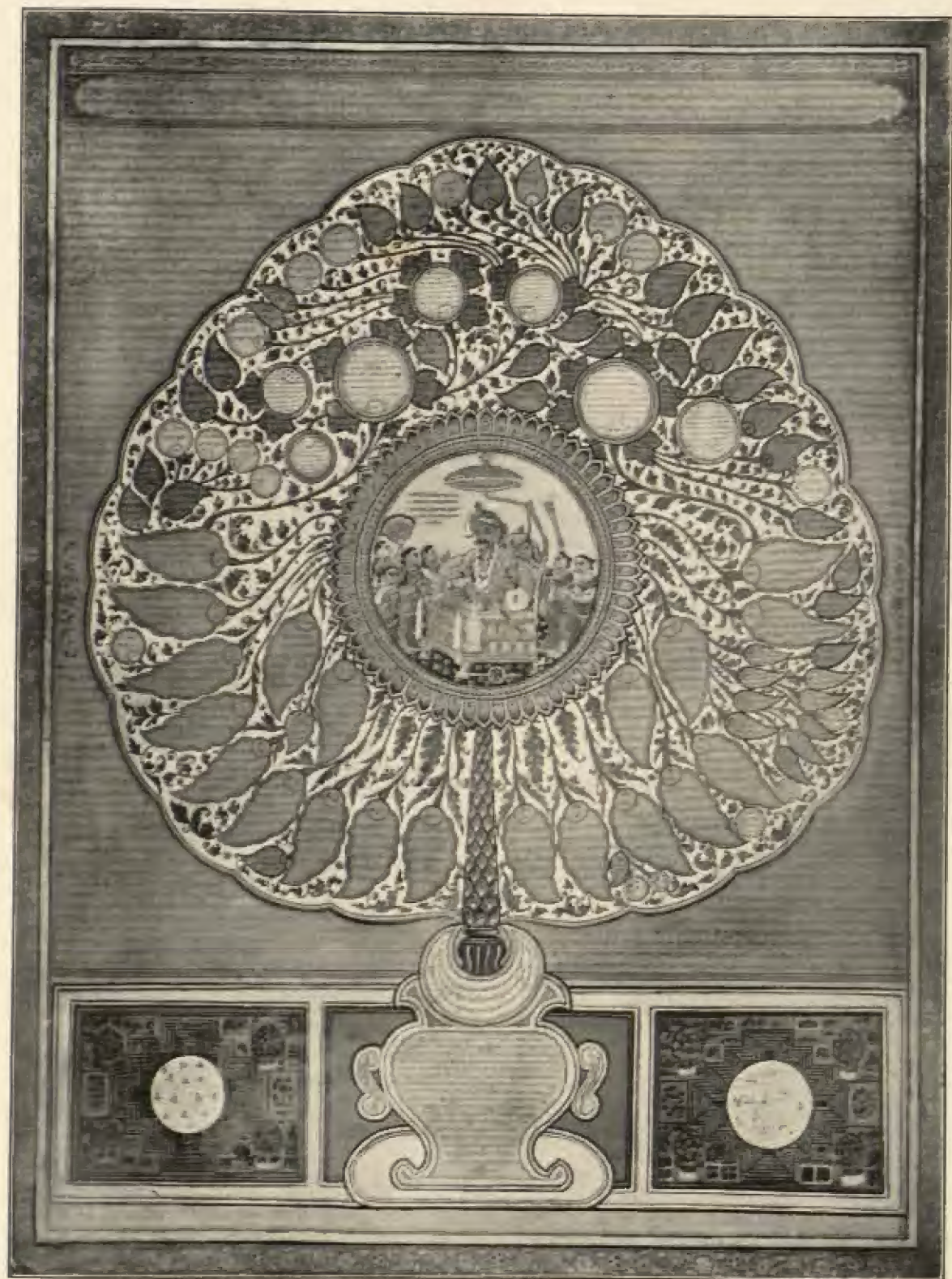
The 60 letters of the ślōka are written at one on each of the 60 petals of the lotus. In the centre of the open flower the subject of the ślōka, that is, the Mahārāja himself, sits in state on his bejewelled golden throne to left. The ladies of his harem are in attendance upon him, two standing with fly-whisks behind him and four to his front, each in a different attitude. While the one to the extreme left fans him with peacock feather fan, another to her front offers him the folded betel, a third has her palms disposed in the attitude of requesting, and the fourth holds in her right hand a damaruga-shaped golden vase (pīp-dān), perhaps to receive in it the chewed betel. In the left upper field runs the legend in Kannaḍa:—

1. ಶ್ರೀಮನ್ಮಹಾರಾಜರವ
2. ರಾಧೀಶ ನಂಜರಾಜಾಭಿಷಮಂ
3. ಮಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ, ವಡೆ

4. ಯರು ಬಹದರವರ ಭಾವ
5. ಬಿತ್ತ,

On either side of the central lotus design spring forth the red-coloured ramifications amidst the green foliage supplied by the leaves. Further off-shoots are carried all round the central figure, so that with the different designs adopted to represent a wife, or a son, or a daughter, or a son's wives, sons or daughters, or grand-daughters-in-law or daughter's sons or daughters, the Kalpavriksha seems to have been wrought with an unusual technique and unparalleled skill.

Krishnarāja Wāḍeyar's queens are represented by elongated and highly curved leafy designs; his sons, like himself, but in a smaller circular design of the lotus edged by petals; and his daughters by small mango-shaped leafy designs. The grandsons and grand daughters are similarly represented, that is, the males being indicated by circular designs and the females by leafy designs; but in the case of the circles we must note that the more they are removed from the Mahārāja in relationship the lesser would be their diameter. The Mahārāja's daughters-in-law are represented by short trefoil leaves without stalk; but the grand daughters-in-law by longer trefoil leaves with stalks. The purpose of these stalks, which are invariably painted in red, is to indicate relationship. Krishnarāja Wāḍeyar had 20 queens and though they are arranged 11 on the left and 9 on the right, the arrangement is yet not disturbing symmetry, because one of the queens mentioned on the right *i.e.*, No. 12 had the greatest number of daughters, each of whom had also a good number of female issues. Similarly, the fact that from the queens Nos. 9 and 10 were born sons and daughters through whom the relations multiplied in the form of their wives, sons, son's wives, grandsons and grand daughters, gave the artist material enough to fill in the spaces at the upper field with designs.



VAMSAVATAHANA VAIBHAVA (p. 67.)

Each leaf and each lotus is numbered and labelled with the help of which it has been possible to prepare the following table:—

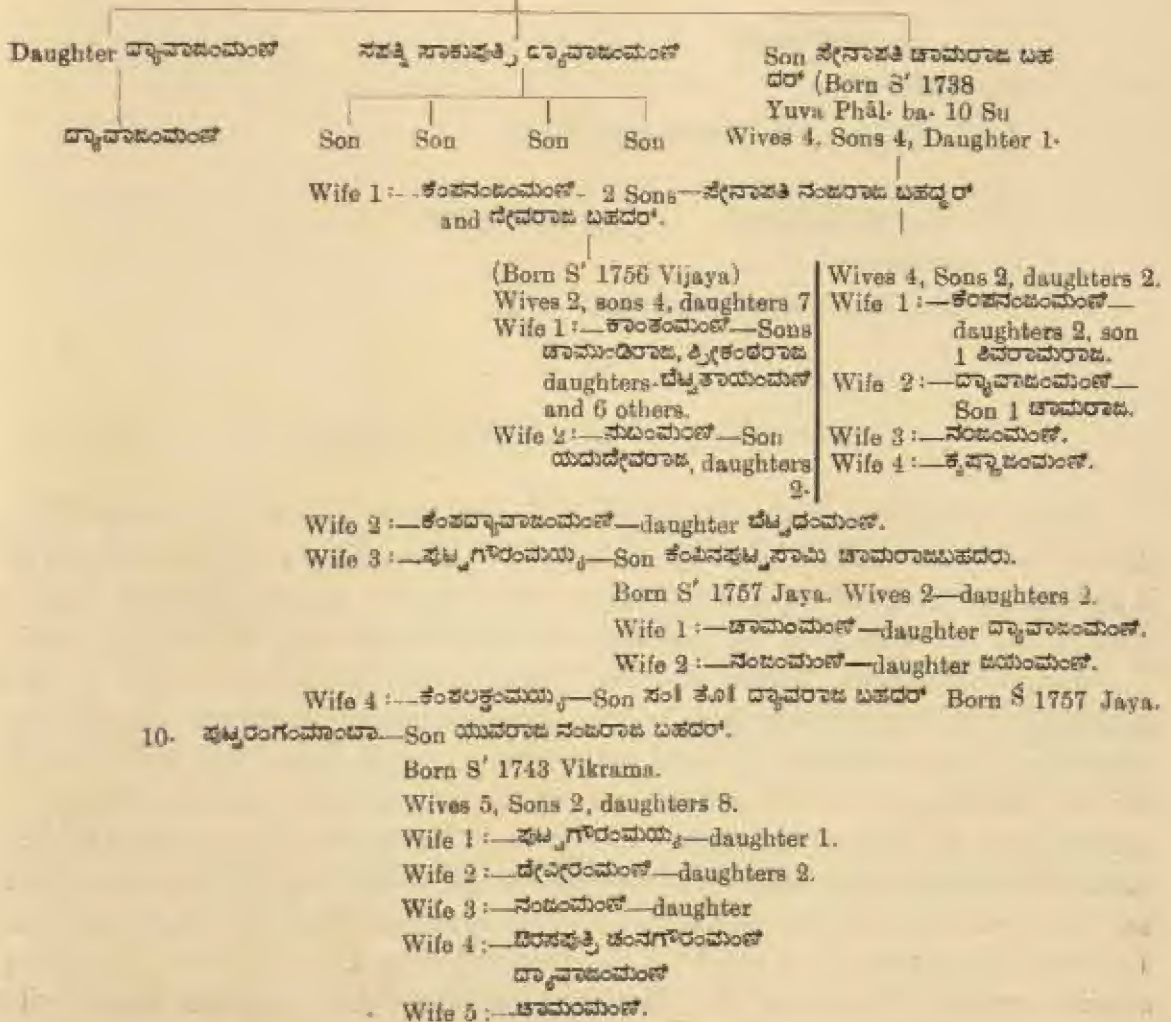
1. ಪಟ್ಟಮಹಿಷಿ ದ್ರಾವ್ಯವಾಚಾಂಬಾ (No issue).
2. ಲಕ್ಷ್ಮೀನಿರಾಸದ ದೇವಾಂಬಾ (do).
3. ರವಾಸಿರಾಸದ ಚಲುವಾಂಬಾ

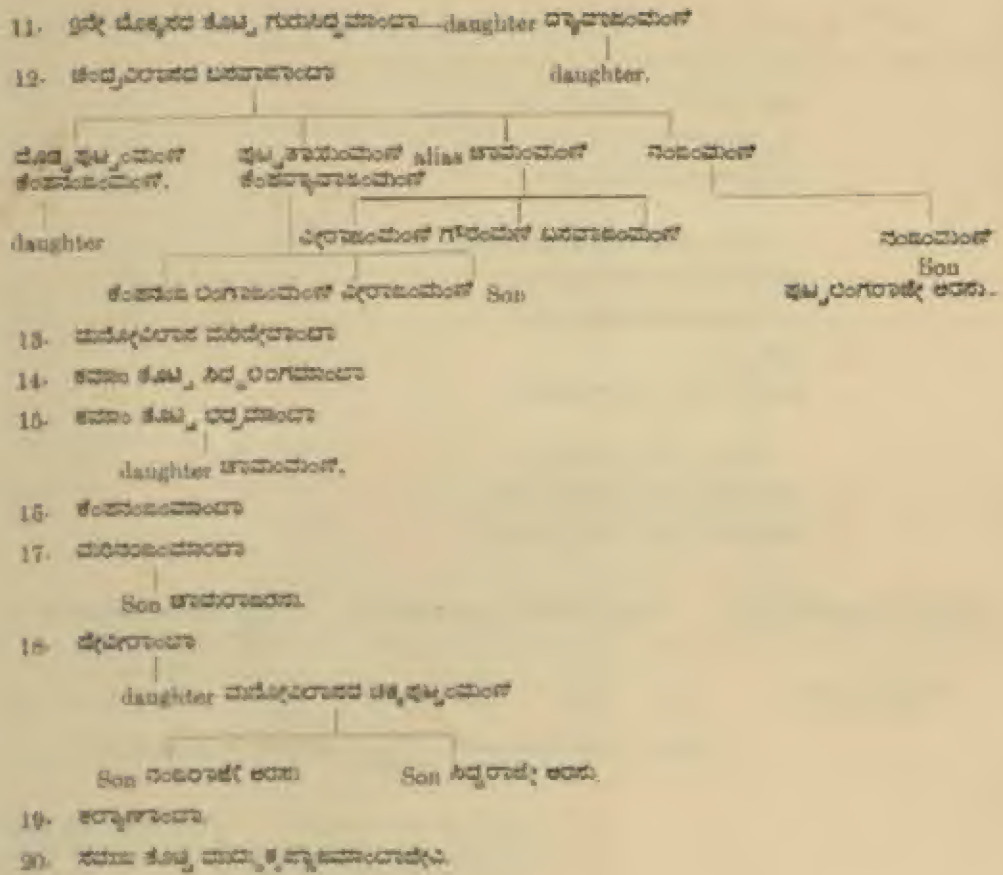
daughter ಕೆಂಪಚಾಂಬಾಂಬಾ.

4. ಕೃಷ್ಣನಿರಾಸದ ಲಂಗಾಚಾರಾಂಬಾ.
5. ಸೀತಾನಿರಾಸದ ದೇವಾಚಾಂಬಾ
6. ಲಕ್ಷ್ಮಾಂಬಾ.
7. ದೊಕ್ಕನ ತೊಟ್ಟ ಪಟ್ಟಗೌರಾಂಬಾ

Son 1 (No name).

8. ಚಂದ್ರಕಾರಾ ತೊಟ್ಟ ಮಲ್ಲಿಗಾಂಬಾ.
9. ಮದನನಿರಾಸ ತೊಟ್ಟ ಮುದ್ದಲಂಗಾಂಬಾ





EAST WALL OF THE SOUTHERN ROOM.

Here is painted a highly interesting Vasantotsava celebration which, traditionally, marks the end of festivities in temples or in marriages. In the background is the palace. Some of the queens stand on the terrace. In the upper storey of the building the rest wait upon the Mahārāja who is shown as sitting on his swan couch.

Along the pathway edging the two ponds in the foreground stand in two groups the lady musicians singing to the accompaniment of several instruments consisting of the mridanga, the śrutī shaped like a bagpipe, the violin, the cymbals and the tambūra, on the left and of the mridanga, the cymbals, the maurching, the tambūra and the vipā on the right. Moved to great action and excitement by this music the damsels carry vasanta in quick succession, to store which huge vessels are kept here and there in the courtyard where the game is already in good progress. The Mahārāja stands in the middle of the courtyard under the royal umbrella held by a maid servant. While one offers him the betel from behind, another stands with

pīpda in front. A maid stands before him with a pot of vasanta. The filled piston is directed towards one of his queens who stands in the verandah of the ground floor on the left, while she, in her turn, syringes in his direction. The other queens standing in the different parts of the verandah are also similarly engaged. Some of those around him in the courtyard turn out pots full of vasanta on their comrades here and there. While the maids run for supply, their mistresses shout out to hurry them up. Some are engaged in directing the course of the vasanta. The whole is a scene of gaiety and movement, and seems to be in tune with the ordered concert that heightens the effect of the mirth of the Vasantōtsava.

PART III.—NUMISMATICS.

During the year under report about 137 coins in all were studied. Of these 84 were acquired for the Archaeological Museum, while the remaining 52 coins were received for study from private collectors.

Among the 84 coins acquired for the Museum there are three silver coins of Aurangzeb, which were obtained gratis by the Mysore Government from the Bombay Branch of the Royal Asiatic Society, Bombay. They are as under:—

1. Provenance: Kalthan. Mint: Surat. Bears the date 1096-28 (cp. Catalogue of the Coins in the Punjab Museum, Lahore Vol. II, No. 1707).
2. Same as above, but bears the date 1097-29. (cp. Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, No. 1709).
3. Provenance: Akola. Mint: Bijapur. Bears the date 1116-48 (cp. Ibid No. 1641).

Five coins were purchased from the Central Museum, Lahore, of which one is silver and the others are billons. The silver coin is an issue of Alamgir II and is published in I. M. C. Vol. III as No. 2251. It bears the date of which the first two digits only are clear: 11 . . . The billons are as follows:—

1. Muhammad Bin Sam (1193-1205 A. D.) wt. about 56 grains. cp. I.M.C. Vol. II, p. 18, No. 12. Bears no date.
2. Shamsu-d-Din Altamsh (1210—1235 A. D.) cp. I. M. C. Vol. II, p. 24, No. 79 and p. 26, No. 92.
3. Nasiru-d-Din Qubacha (c. 1228) cp. Ibid p. 184, Nos. 5, 6, and 7.
4. A coin said to be of Nasiru-d-Din Qarlagh who reigned in Sind from A.D. 1249 and whose date of death is not certain. The type, however, seems to be different from those published in I.M.C. Vol. II.

A collection of 75 coins (including specimens of copper and silver, and 5 medals) was purchased from a private person. These are being studied.

About 40 copper coins and one of silver were received from a private collector at Haveri for study. The silver coin is an issue of the Bijapur Sultanate. About 10 copper coins are the issues of Tipu. All of them are published in Henderson's Catalogue, excepting only one which appears to be a new specimen so far as the Persian legend on the reverse is concerned, though it belongs to the well known Elephant type. Four copper coins are of the Gaṇḍabhērūṇḍa type issued by the Vijayanagar dynasty and four others of the Garuḍa type of the same dynasty. Of the latter, however, two specimens have not been well known till now. They have the standing figure of a Garuḍa with folded hands on the obverse. The reverse of one of them has the legend 'Pratāpa Krishṇarāya,' while that of the other appears



PUNCH MARKED COINS (p. 73).

to have the legend 'Pratāpa Sadāśivarāya.' One copper coin of the collection is of the East India Company. The remaining 20 copper coins belong to the mediæval Mussalman series, most of them being the issues of the Bijapur dynasty.

Eleven punch-marked coins of silver were received from Dharwar. Most of them are roughly rectangular in shape, only two being irregularly circular. The greatest weight among these specimens is 50·2 grains, while the lowest is 46·5. We may therefore take the coins to be specimens of the Puranas, though their weight is not uniform and cannot come up to the full normal weight of 58 grains suggested by Smith¹ and other numismatists. Perhaps this inequality of weight is due to the different proportions of silver that these coins contain. It is also possible that no definite rule was followed in regard to their weight.

Almost all the coins bear marks both on the obverse and the reverse. While the marks on the obverse are deep and bold, those on the reverse are smaller and faint. The obverse contains generally five or more symbols. But the reverse has fewer marks, though in the case of 5 only, the reverse has as many as six marks. Among the most common symbols appearing on the coins may be mentioned the hill, the sun and the bull marks as also a circle with pellet in centre and arrow-heads and taurine symbols around. The solar mark and the taurine symbol appear on all the issues. Among the animals figured on the coins the bull has been mentioned above. The elephant appears on coins Nos. 5 and 10. The jackal surmounts the hill on coins Nos. 1, 6, 7, and 9, while it appears independently on coin No. 11. A frog appears on coin No. 6. The river mark appearing on coin No. 4 may be compared with that appearing on the obverse of No. 2 plate XXI, M.A.R. 1936. It is possible that it perhaps refers, like the hill and fortress marks, to the localities where they were issued.

The specimens are described below:—

1. Ag. Shape: Irregularly circular. Size: 1·9 × 1·68 × ·134 cms. Weight 48·6 grs.

Obverse:—

- (a) Mountain with dog or jackal on top².
- (b) Solar symbol.
- (c) Uncertain mark in an oval (cp. pl. I, 27—Allan's Catalogue of Ancient Indian coins).

1. Catalogue of the Coins in the Indian Museum, Vol. I p. 134

2. 19 punch-marked coins were published with description in the Mysore Archaeological Report for 1936. Since that time Mr. J. Allan's 'Catalogue of the Coins of Ancient India' has been received. Since it is a classic on the subject, the terminology for various symbols accepted in that book has been adopted here, the older terms like the 'Troy' mark, Chaitya, etc., being given up wherever possible.

- (d) A circle with a pellet in the centre and arrow-heads around.
- (e) Head of bull.
- (f) Circle with pellet in centre and an uncertain fragmentary symbol by its side (? taurine).

Reverse :—

- (a) Solar symbol.
 - (b) Two umbrellas, one above the other. (This symbol is not to be found in Allan's Catalogue).
 - (c) Tree or branch.
 - (d) An arc. (Perhaps a crescent).
 - (e) A square with four dots. (Not a common symbol according to J. Allan. Catalogue of the coins of Ancient India Intro. XXXIV).
2. Ag. Shape : irregularly square. Size : $1.31 \times 1.22 \times .270$ cms. Weight 49.9 grs. The specimen requires cleaning. Among the symbols only the solar mark on the obverse is distinctly visible.

3. Ag. Shape : Oblong. Size : $2.5 \times 1.52 \times .126$ cms. Weight 48.8 grs.

Obverse :—

- (a) Solar symbol.
- (b) Bull (?)
- (c) Circle with 3 arrow-heads and 3 taurine symbols in ovals around, of which 2 taurine symbols and one arrow-head are visible and 2 arrow-heads are partly visible.
- (d) A group consisting of taurine symbols arranged round two circles placed one above the other.
- (e) A post (?) with a taurine symbol on either side below. (Prinsep calls it *jayadhvaja*. See Allan's Catalogue, pp. XXXIII and XXXIV, Intro.)

Reverse :—

- (a) Tree or branch mark.
 - (b) A pellet surrounded by four semicircles (Cp. Allan's Catalogue, Intro. p. XXXVIII).
4. Ag. Shape : Oblong. Size : $1.85 \times 1.38 \times .147$ cms. Weight 46.5 grs.

Obverse :—

- (a) Solar symbol with 2 taurine symbols to right.
- (b) A circle with pellet in centre and perhaps three arrow-heads and three taurine symbols around. But the marks are not distinctly visible.
- (c) Bull (?)
- (d) River mark or cobra (? see Allan p. XXIX).

Reverse :—

Bears five marks of which the following three only are distinctly visible :—

- (a) Hill mark with crescent on top.
- (b) Tree or branch mark.
- (c) Solar mark.
- (d) There appears to be also a railing surmounted by a taurine symbol.

5. Ag. Shape: Roughly circular. Size : $1.89 \times 1.71 \times .134$ cms.
Weight 47.5 grs.

Obverse :—

- (a) Tusker to right.
- (b) A post, as in 3 obverse above, with a pair of taurine symbols on either side.
- (c) A circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
- (d) Solar symbol.
- (e) Indistinct—Hill mark (?)
- (f) Indistinct—two horns are visible.

Reverse :—

- (a) Taurine in a circle.
- (b) Indistinct. Nandipāda (?)
- (c) A pellet.
- (d) A svastika.
- (e) A circle with a pellet inside and a taurine symbol to its left.
- (f) A curious bird or horse doubtfully.

6. Ag. Shape: Irregularly oblong. Size : $1.78 \times 1.73 \times .139$ cms.
Weight 47.35 grs.

Obverse :—

- (a) Solar mark.
- (b) Mountain with jackal on top as on 1 obverse.
- (c) A group of four taurine symbols arranged round a pellet.
- (d) Circle with pellet in centre and three arrow-heads and three taurine symbols around.
- (e) A frog (see Allan's Catalogue of the Coins of Ancient India, p. XXX Intro.)

Reverse :—

Has only one mark which is indistinct.

7. Ag. Shape: Irregularly oblong. Size: $1.79 \times 1.83 \times .128$.
Weight 47 grs.

Obverse:—

- (a) Circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
- (b) Mountain with jackal on top.
- (c) Solar mark.
- (d) Tree mark. (?)—It looks more like a lizard.
- (e) Bull.

The reverse has a tree mark and doubtfully a crescent mark.

8. Ag. Shape: Oblong. Size: $1.37 \times .98 \times .39$ cms. Weight 50.2 grs. The obverse has two or three marks which are not distinctly visible.

9. Ag. Shape: Oblong. Size: $1.7 \times 1.85 \times .177$ cms. Wt. 50 grs.
Obverse:—(a) Solar mark.

- (b) Bull.
- (c) A pair of fish arranged side by side.
- (d) Mountain with jackal on top as in 7 obverse.
- (e) Indistinct with a pair of fish to the right.
- (f) Part of a circle with pellet in the centre and arrow-heads and taurine symbols around.

Reverse:—Has two or three marks of which the solar symbol only is clearly visible.

10. Ag. Shape: Roughly oblong. Size: $1.73 \times 1.44 \times .161$ cms. Wt. 49.2 grs.
Obverse:—(a) Part of a circle with taurine symbols and arrow-heads around.

- (b) Pellet with arrow-heads (?) around.
- (c) A post, as in 3 obverse, with taurine symbols on either side.
- (d) Solar mark.
- (e) Elephant.

Reverse:—Has an indistinct mark.

11. Ag. Shape: Oblong. Size $2 \times 1.45 \times .129$ cms. Wt. 48.2 grs.
Obverse:—(a) Solar mark.

- (b) Bull.
- (c) A pellet with a taurine symbol by its side.
- (d) Jackal.
- (e) Part of a circle with arrow-heads and ovals around.

Reverse:—(a) Circle with pellet in centre and a taurine symbol to the right.
(b) Five dots and two arcs.

PART IV.—MANUSCRIPTS.

SACHCHĪDRĀCHĀRA-NIRNAYAM.

The transcript of this work which is in Sanskrit verse and prose, was prepared by this Department and sent to the Government Oriental Library as early as 1910. It was also mentioned among the other works of Chikka Dēvarāja Voḍeyar in para 101,

Transcript.

M.A.R. 1908-9.

The manuscript contains 14 chapters with a prefatory extract from the 12th chapter of Śivamāhātmya-khaṇḍa, which dwells on the determination of castes by birth and by the various modes of inter-relationship among the castes by matrimony and otherwise. The work is written on the basis of the Śāstras. Passages from Viṣṇu-purāṇa, the Bhagavadgītā and the tenets of Manu are freely drawn upon with a view, mainly, to determine the rights and the privileges as also the limitations and, generally, the status of the Śūdras who are said to have originated from out of the feet of the Lord, the Creator.

Manuscript.

The colophon at the end of every chapter gives us the information that the author of the work is Chikkadēvarāja Voḍeyar, the Mysore king (1673-1704 A.D.). Though the Annals of the Mysore Royal Family do not mention anything about the king's

The Author.

high accomplishments as a scholar as much as he was a great patron of learning, we know from other sources that he was the author of several Sanskrit and Kannaḍa works known for their high standard of literary merit. The king was too eager to inaugurate in his kingdom an organised system of administration which could secure a consolidation not merely in the political but also in the social sphere. Such a desire must have prompted him to define and determine the rights of the fourth caste at a time, perhaps, when he also laid upon himself the task of introducing various social reforms in the Arasu community to which he himself belonged. It would appear that he was very keen in observing the institution of caste in the society of his days.

The present manuscript is thus valuable from the standpoint of the social history of the times, while it gives us also some idea about the king's literary talents in Sanskrit. The introductory chapter particularly is interesting from the point of view

Importance.

of political history. It gives a succinct account of the early kings of Mysore. While several of the passages occurring in the chapter are, with some minor differences, drawn from early inscriptions like Kg. 37 of 1662 and Tn. 23 of 1663,

such of them as pertain to the reign of Chikkadēvarāja are to be found also in his other inscriptions: for instance, Sr. 14 of 1686. Later inscriptions like Sr. 64 of 1729 contain also the same passages and thus most of them may be found translated in the Epigraphia Carnatica series and elsewhere.

A point of great importance to note is that Doḍḍadēvarāja seems to have been succeeded on the throne by his younger brother Dēvarāja and not directly by Chikkadēvarāja Voḍeyar, his eldest son. Dēvarāja and the latter are known to have been both about 32 years of age at the time when Doḍḍadēvarāja is said, in the Chikkadēvarāja Vamsāvalī, to have placed Dēvarāja on the throne, making his own son the Crown Prince (Yuvarāja). Facts seem to indicate that Chikkadēvarāja was in disfavour with his father for a time and that the latter selected his brother as his immediate successor. The fact of Chikkadēvarāja's confinement at Hangaḷa was also, perhaps, due to this. Thus it appears that Dēvarāja, younger brother of Doḍḍadēvarāja, ruled for a time before Chikkadēvarāja came to the throne in 1673 A.D. But his rule has not been mentioned in the Annals of the Mysore Royal Family. Nor has Wilks or Rice mentioned the rule of this Dēvarāja. The evidence of Chikkadēvarāja himself is enough however to show that he succeeded his uncle Dēvarāja (See Sr. 14 of 1686). The Chikkadēvarāja Vamsāvalī greatly supports that evidence. The manuscript under review confirms the information collected from the inscriptions and the Vamsāvalī. It contains, like Sr. 14 of 1686, passages describing the conquests of Dēvarāja and then says:

Asyāgrajauṃmanō Doḍḍadēvarāja mahībhṛitah

Dharmapatny-anurūpāsīd Amṛitāmbā yaśasvinī etc.

Next follow the lines describing the birth of Chikkadēvarāja and Kaṇṭhīrava to King Doḍḍadēvarāja. The subsequent passages eulogise the person of Chikkadēvarāja and his exploits. There is a great similarity between the manuscript under review and Sr. 14 which is an inscription of Chikkadēvarāja. Sr. 64 of 1729 quotes freely passages from the manuscript and Sr. 14.

Contents of the work.

Chapters 2 to 14 deal with the subject proper in the following order:—

CHAPTER 2. *Śādrachāra*—The customs and usages of the Śūdras.

CHAPTER 3. *Śāstra-Vaśyatvam*—The applicability of the Śāstras to the Śūdras.

CHAPTER 4. *Vidyādhikāraṇadhikāraḥ*.—The right and restriction in respect of education.

CHAPTER 5. *Śādra-Dharmāḥ*.—The duties of the Śūdras.

CHAPTER 6. *Apaddharmāḥ*.—The laws of exigency.

- CHAPTER 7. *Nishākādikārmasu-adhikāranadhikārah*.—The right and restriction in respect of customs relating to marriage, etc.
- CHAPTER 8. *Dīkshādīkshu-adhikārah*.—The right pertaining to initiation.
- CHAPTER 9. *Brahmajñānanadhikārah*.—The right of attaining spiritual knowledge.
- CHAPTER 10. *Sandhyākarmānanadhikārah*.—The limitation in respect of performing *sandhyas*.
- CHAPTER 11. *Sachchhādra-bhēda*.—The several classes among the Śūdras.
- CHAPTER 12. *Āhnikā-bhēda*.—Differences in the daily ceremonies
- CHAPTER 13. *Āśaucha*.—The period of pollution.
- CHAPTER 14. *Karmayōga-paddhati*.—Religious rites.

At the end the manuscript contains a colophon which details the accomplishments of Chikkadēvarāja and gives a list of his conquests among which are mentioned the following places :

Colophon. Chedamaṅgala, Maḷali, Paramati, Salem, Koṅgu, Dhārāpura, Māvaḷi, Dharmapurī, Kengēri, Vāmalūru, Bēvuhaḷḷi, Kunnattūru, Keḷadi, Kandikere, Chikanāyakanabaḷḷi, Honnavāḷḷi, Sāratavaḷḷi, Turugere, Jadaḷakadurga, Bijjāvāra, Maddagiri, Chennarāyadurga, Virapadurga, and Beṅgaḷūru.

PART V—INSCRIPTIONS.
BANGALORE DISTRICT.

HOSKOTE TALUK.

Hosakôte Plates of the 12th year of the reign of the Ganga King Konganyadhi-râja (Avinlta) received from Madhvâchâr, school master, Hosakôte town. [Plate XXXIII—XXXIV.]

5 Plates with Elephant seal.

Size 6 7/10" × 2 1/5".

Sanskrit language and Old Kannada characters.

ಹೆಂಗಳೂರು ಡಿನ್ಪಿಕ್ಕು ಹೊಸಕೋಟೆ ತಾರ್ಲೋಕು ಹೊಸಕೋಟೆ ಗ್ರಾಮದಲ್ಲಿರುವ ಮಧ್ವಾಚಾರ್ಯರಿಂದ
ಸಂಗ್ರಹಿಸಿದ ತಾಮ್ರಶಾಸನ, ಗಂಗರಾಜನಾದ ಅವಿನೀತನ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು. ಅನೆಯ ಮುದ್ರೆ.

ಪ್ರಮಾಣ 6 ⁷/₁₀" × 2 ¹/₅"

ಸಂಸ್ಕೃತ ಭಾಷೆ. ಹಳಗನ್ನಡಕ್ಷರ.

ಮೊದಲನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

1. ಸ್ವಸ್ತಿಜಿತಮ್ಮಗವತಾ ಗತ ಪನ ಗಗನಾರ್ಥೇನ ಪದ್ಮನಾರ್ಥೇನ ಶ್ರೀ ಮಹಾತ್ಮವೇಯಕುರಾಮಲವ್ಯೋ
2. ಮಾವ ಭಾಸನ ಭಾಸ್ವರಸ್ಯ ಸ್ವಭುಜಬವಜಯ ಜನಿತ ಸುಜನ ಜನಪದಸ್ಯ ದಾರುಣಾರಿಗಣ
3. ವಿದಾರಣ ರಣೋಪಲಬ್ಧಿ ಪ್ರಣವಿಧೂಷಾ ಧೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನ ಸಗೋತ್ರಸ್ಯ ಶ್ರೀ
4. ಮಕ್ಕೊಬ್ಬಣಿವರ್ಮಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ನಾಗತಗುಣಯುಕ್ತಸ್ಯ
5. ವಿದ್ಯಾವಿಕಿತ ವಿನಯಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾರ್ಥಿಗತ ರಾಜ್ಯ ಪ್ರಯೋಜನಸ್ಯ

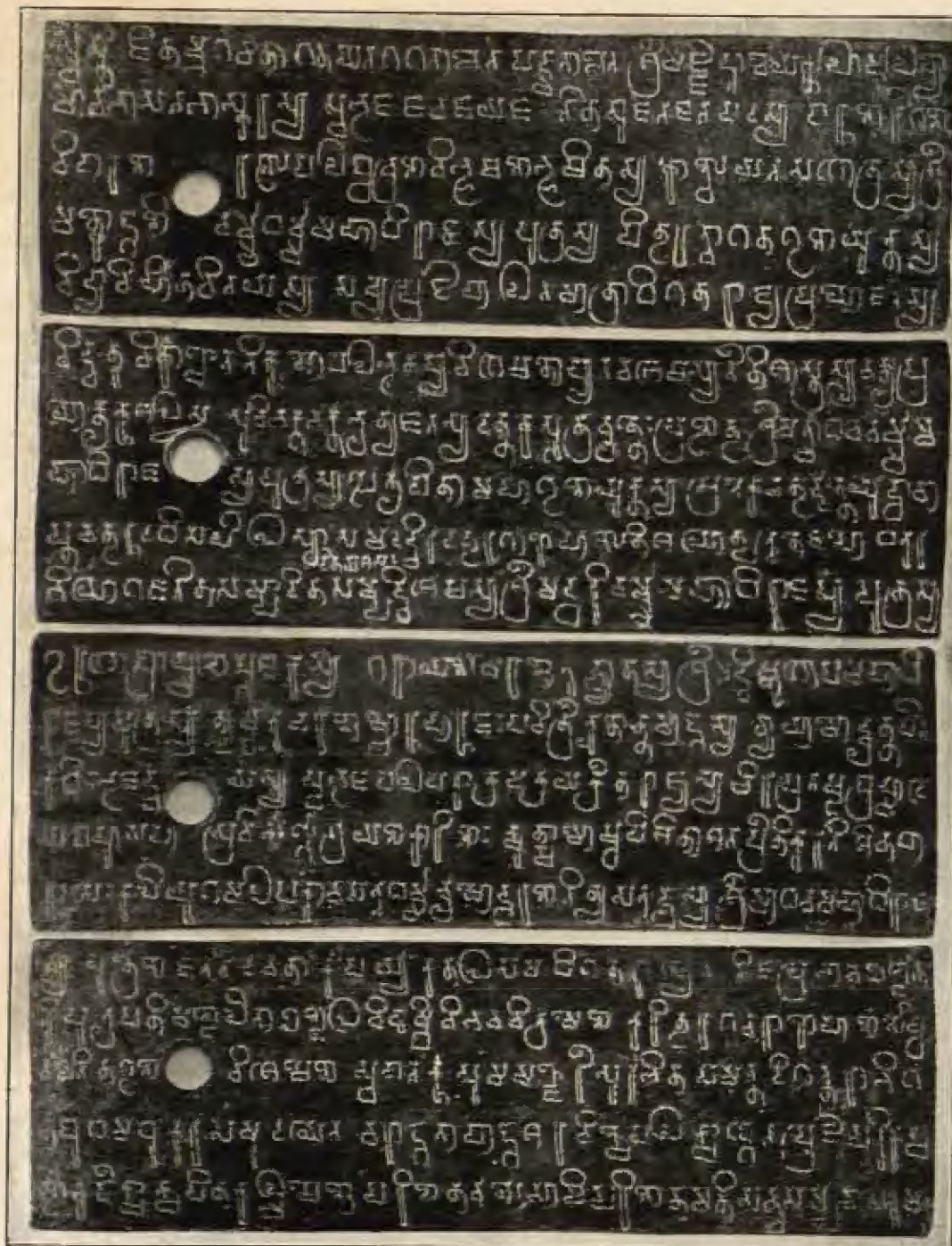
ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

6. ವಿಜೃಂಭ ಕಾಣ್ವಾನ ನಿಕರ್ಷೋಪಲಭೂತಸ್ಯ ವಿಶೇಷತೋವ್ಯನವಶೇಷಸ್ಯ ಸೀತಿಕಾಸ್ತ್ರಸ್ಯ ವಕ್ತ್ರಪ್ರ
7. ಯೋತ್ತಕುಶಲಸ್ಯ ಸುವಿಧತ್ತಧತ್ತ ಧೈತ್ಯಜನಸ್ಯ ದತ್ತಕನೂತ್ರ ವೃತ್ತೇಪ್ರಣೀತುಃ ಶ್ರೀಮನ್ನಾಥವರ್ಮಮ
8. ಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪೈತ್ಯಪಿತಾಮಹಗುಣ ಯುಕ್ತಸ್ಯ ಅನೇಕಪದಾರ್ಥನ ಯುದ್ಧಾವಾ
9. ಪ್ರಚತುರುದಧಿಸಲ ಸ್ವಾದಿತ ಯತನಃ ಸಮದದ್ವಿರಥ ತುರಗಾರೋಹಣಾಶೀತೋತ್ಪನ್ನ ತೇಜಸೋ ಧನುರ
10. ಛಯೋಗಜನಿತ ಸಮಾದಿತಸಮ್ಪದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ವರಿವರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

11. ಗುರುಗೋಪ್ರಾಪ್ತಾಣ ಪೂಜಕಸ್ಯ ನಾರಾಯಣಚರಣಾನು ದ್ವ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿ
12. ರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ವಷ್ಟಕಡರಾಣಾಮೋರುಹ ರುಜಪವಿತ್ರಿಕೃತೋತ್ತಮಾಬ್ಧಸ್ಯ ವ್ಯಾಯಾಮೋದ್ವೃತ್ತಪೀನ
13. ಕವಿನಭುಜಧ್ಯಯಸ್ಯ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮ ಕ್ರಯೇಕ್ರೀತ ರಾಜ್ಯಸ್ಯ ಚಿರಪ್ರನಷ್ಟಬ್ರಹ್ಮದೇ
14. ಯ ಬಹುಸಹಸ್ರ ವಿಶ್ವಗ್ಗ್ರಾಮಕಾರಿಣ ಕ್ಷುಕ್ಲಾಮೋಷ್ಯ ಪಿತೃತಾತನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾ
15. ರಾಸೇಃ ಕಲಯುಗಮಲಪಂಕಾವಸನ್ನಧರ್ಮ್ಯ ವೃಷೋದ್ಧರಣ ನಿತ್ಯನನ್ನದ್ಯಸ್ಯ ಶ್ರೀಮಾಧವ ಮಹಾಧಿರಾಜ

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA).



ಮೂರನೆಯ ಹಲಗೆ ಮುಂಧಾಗ.

16. ಸ್ಯ ಪುತ್ರೇಣ ಜನೋದೇವತಾಂಕ ಪರ್ಯುಂಕತಲ ಸಮಧಿಗತ ರಾಜ್ಯೇನ ನಿಜಪ್ರಭಾವ ಬಣ್ಣಿತ
17. ರಿಪುನ್ಯಪತಿ ಮಣ್ಣಿರೇ ನಾಬಿಜ್ಜಲವಿಳಿವ್ವಿ ವಿಭವವಿಕ್ರಮೇಣ ಕರಿತುರಗ ವರಾರೋಹಣ ಸಾಪ್ತ
18. ವಜ್ರನಿತ್ಯಗುಣವಿಶೇಷೇಣ ಸ್ವದಾನಕುಸುಮಮೃದ್ವಾರೀ ಸುರಭಿತ ಸಮನ್ತದಿಗನ್ತರಾಧಿಗ
19. ತುರುಧಮಧುಕರಸಮುದಯೇನ ವರಾ ಒಗ್ಗನಾಪಾಒಗ್ಗ ಶರವಿಕ್ಷೇಪ ಲಕ್ಷಾಜ್ಞೇನ ಪ್ರಜಾಪರರಕ್ಷ
20. ಣೈಕದೀಕ್ಷಾಕ್ಷತಕಲ್ಮಷೇಣಾ ಪರಿಣತಮಯಸಾಪಿ ಪರಿಣತಮತಿ ಸತ್ಯಸಮ್ಮದಾ ಪರಮ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂದಾಗ.

21. ಧಾಂವ್ಯಿಕೇಣ ಶ್ರೀಮತಾಕೊಬ್ಬಿಬ್ಬಧಿ ರಾಜೇನಾತ್ಮನಃ ಪ್ರವರ್ಧಮಾನ ವಿಜಯೈಶ್ಚಯ್ಯೇ ದ್ವಾದಶೇನಂವತ್ಸ
22. ರೇ ಕಾರ್ತ್ವಿಕೇಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೇತಿಥಾ ಪಾಣ್ಡುಮಾಸ್ಯಾಮ್ ಶಾನನಾಧಿಕೃತಸ್ಯ ಸಕಲಮನ್ತ್ರತನ್ತ್ರಾನ್ತರ್ಗ್ಗ
23. ತಸ್ಯ ವಿವಿಧಾಗಮಜಲ ಪ್ರಕ್ಷಾಲಿತ ವಿಶುದ್ಧ ಬುದ್ಧೇಃ ಸಿಂಹ ವಿಪ್ಲವಲ್ಲವಾಧಿರಾಜಸ್ಯ
24. ಜನನ್ಯಾ ಧರ್ಯಕುಲಕೀರ್ತಿಜನನ್ಯಾರ್ಥ ಇತ್ಯಾತ್ಮನಶ್ಚಧರ್ಮಪ್ರವರ್ಧನಾರ್ಥಾಪ್ತಾಪ್ರತಿಷ್ಠಾಪಿತಾಯ ಅರ್ಹದ್ವೇ
25. ವತಾಯತನಾಯ ಯಾವನಿಕ ಸಂಪಾನ್ಯುಷಿತಾಯ ಕೊರಿಕುನ್ದಧಾಗೇ ಪುಲ್ಲೂರನ್ನಾಮಗ್ರಾಮೇ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಮುಂಧಾಗ.

26. ಮಹಾತಟಾಕ ಸ್ಯಾಧಸ್ತಾತ್ ಮೂರಾಭ್ಯಾಶೇ ಶ್ರಮಣ ಕೇದಾರಸಹಿತಂ ಸಪ್ತಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಂ
27. ಕ್ಷೇತ್ರಮ್ ಮಧ್ಯಧಾಗೇ ಪೃಷ್ಠಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಂ ಕ್ಷೇತ್ರಮ್ ಇಕ್ಷುನಿಷ್ಠಾದನಕ್ಷಮಮೇ
28. ಕನ್ನೊಟ್ಟ ಕ್ಷೇತ್ರಮ್ ಗ್ರಾಮನ್ತಕ್ಷಿಣೇನ ಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರ ಮೃದ್ರಮ್ ಉತ್ತರೇಣಕ ದ್ವಾ
29. ದಶಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಮಾರಣ್ಯ ಕ್ಷೇತ್ರವ್ವಾ ದೇವಾಯತನ ಸನ್ನಿಕ್ಯಪ್ತ ಮೇಕಂ ಜೇಶ್ವಚ
30. ಏತತ್ಪರ್ವಂ ಸರ್ವ ಪರಿಹಾರ ಪರಿಗೃಹೀತಮ್ ಪಾನೀಯ ಪಾತಪುರಸ್ಕರ ಸ್ವತ್ತಂ ಯೋಸ್ಯ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಹಿಂದಾಗ.

31. ರೋಧಾ ತ್ವಮಾದಾಧ್ಯಾಪಿತಾರ್ತಾ ನ ಪೃಷ್ಠಾ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತೋಧವತಿ ಅಪಿಡಾನ್ವಿನ್ತ
32. ತ್ವೇ ಮನುಗೀತಾ ಶ್ಲೋಕಾನುದಾಹರನ್ತಿ | ಸ್ವದತ್ತಾಮೃದ ದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುನ್ತರಾಮ್
33. ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ಘೋರೇತಮಸಿ ವರ್ತತೇ || ಛೂಮಿದಾನಾತ್ತರ ನ್ತಾನಂ
34. ನಭೂತನ್ಯ ಭವಿಷ್ಯತಿ ತಸ್ಯೈವ ಹರೇಣಾ ತ್ವಾವನ್ನ ಭೂತನ್ಯ ಭವಿಷ್ಯತಿ || ಬಹುಧಿವ್ಯಸುಧಾ ದ
35. ತ್ವಾರಾಜಃ ಸಗರಾದಿಧಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತಸ್ಯತದಾಪಲಮ್

ಐದನೆಯ ಹಲಗೆಯ ಮುಂಧಾಗ.

36. ದೇವಸ್ಯುನ್ತು ವಿಪಂ ಘೋರ ನ್ನ ವಿಪಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ ದೇವಸ್ಯಂ ಪುತ್ರಪಾತ್ರಿಕಮ್ |
37. ಸ್ವನ್ವಾತುಂ ಸುಮಹತ್ಯಕೈಂ ದುಮ್ಪವನ್ಯಾರ್ಥ ಪಾಲನಂ ದಾನಂ ನಾ ಪಾಲನಂ ವೇತಿ ದಾನಾಚ್ಛೇಯೋನು ಪಾಲನಮ್
38. ಅದ್ವಿದ್ವತ್ತಂ ತ್ರಿ ಭರ್ಧುತಂ ಸದ್ವಿಶ್ವ ಪರಿಪಾಲತಮ್ ಏತಾನಿ ನವಿವರ್ತನೇ ಪೂರ್ವರಾಜ ಕೃತಾನಿ ||
39. ಕುವರಾಲತ್ಯಪ್ತ ಕಾರಸ್ಯ ಇಳಮ್ಪುಟುವಸ್ಯ ಪುತ್ರೇಣ ಪರರನ್ನಾಮ ಲಲಿತಾಮೃಟಕಾ || ಶಿವಮಸ್ತು ||

I Plate back side—

- 1 स्वस्ति जितम्भगवता गतधनगगनाभेन पद्मनाभेन श्रीमज्जाह्वेयकुलामंलव्यो
- 2 माघभासनभास्करस्य स्वभुजजयजयजनितसुजनजनपदस्य दारुणारिगण
- 3 विदारणरणोपलब्धवर्णाविभूषणभूषितस्य काण्वायन सगोत्रस्य श्री-
- 4 मत्कोङ्कणिवर्ममर्ममहाधिराजस्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य
- 5 विद्याविहितविनयस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनस्य

II Plate front side—

- 6 विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्र
- 7 योक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तेः प्रणेतुः श्रीमन्माधववर्मम
- 8 हाधिराजस्य पुत्रस्य पैतृपितामहगुणयुक्तस्य अनेकचतुर्दन्तयुद्धाऽवा
- 9 सचतुरुदधिसलिलस्वादितयशसः समदद्विरदतुरगारोहणातिशयोत्पन्नतेजसो धनुर
- 10 भियोगजनितसम्पादितसम्पद्विशेषस्य श्रीमद्वरिवर्ममहाधिराजस्य पुत्रस्य

II Plate back side—

- 11 गुरुगोब्राह्मणपूजकस्य नारायणचरणानुद्धयातस्य श्रीमद्विष्णुगोपमहाधि
- 12 राजस्य पुत्रस्य त्र्यम्बकचरणाम्मोरुहरजः पवित्रीकृतोत्तमाङ्गस्य व्यायामोद्धृत्तपीन
- 13 कठिनभुजद्वयस्य स्वभुजबलपराक्रमकयर्कतीराज्यस्य चिरप्रनष्टब्रह्मदे
- 14 यबहुसहस्रविसर्गाग्रयणकारिणः श्रुत्क्षामोष्टपिशिताशनप्रीतिकरनिशितधा
- 15 रासेः कलियुगमलपंकावसन्नधर्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमाधवमहाधिराज

III Plate front side—

- 16 स्य पुत्रेण जननीदेवतांकपथ्यंकतलसमधिगतराज्येन निजप्रभावखण्डित
- 17 रिपुनृपतिमण्डलेनाखण्डलविळम्बिविभवविक्रमेण करितुरगवरारोहणसौष्ठ-
- 18 वजनितगुणविशेषेण स्वदानकुसुममञ्जरीसुरभितसमन्तदिगन्तराभिग
- 19 तबुधमधुकरसमुदयेन वराङ्गनापाङ्गशरविक्षेपलक्षाङ्गेन प्रजापरिरक्ष
- 20 णैकदीक्षाक्षपितकल्मषेणापरिणतवयसापि परिणतमतिसत्त्वसम्पदा परम

III Plate back side—

- 21 धार्मिकेण श्रीमता कोङ्कण्यधिराजेनात्मनः प्रवर्द्धमानविजयैश्वर्य्यं द्वादशे संवत्स
- 22 रे कार्तिके मासे शुक्लपक्षे तिथौ पौर्णमास्याम् शासनाधिकृतस्य सकलमन्त्रतन्त्रान्तर्ग
- 23 तस्य विविधागमजलप्रक्षालितविशुद्धबुद्धेः सिंहविष्णुपल्लवाधिराजस्य
- 24 जनन्या भर्तृकुलकीर्त्तिजनन्यार्थञ्चात्मनश्च धर्मप्रवर्द्धनार्थञ्च प्रतिष्ठापिताय अर्हद्दे
- 25 वतायतनाय यावनिकसंघानुष्ठिताय कोरिकुन्दभागे पुल्लिङ्गरामग्रामे

IV Plate front side—

- 26 महातटाकस्याधस्तात् मूलाभ्यांशे श्रमणकेदारसहितसप्तकण्डुकावापमात्रं
- 27 क्षेत्रम् मध्यभागे पञ्चकण्डुकावापमात्रं क्षेत्रम् इधुनिष्पादनक्षममे
- 28 कन्तोदक्षेत्रम् ग्रामन्दक्षिणेन कण्डुकावापमात्रम्पद्रम् उत्तरेण च द्वा
- 29 दशकण्डुकावापमात्रमारण्यक्षेत्रञ्च देवायतनसन्निकुष्टमेकं वेदम् च
- 30 एतत्सर्व्वं सर्व्वपरिहारपरिगृहीतम् पानीयपातपुरस्सरन्दत्तं योस्य

IV Plate back side—

- 31 लोभात्प्रमादाद्वापि हर्त्ता स पञ्चमहापातकसंयुक्तो भवति अपि चास्मिन्न
- 32 र्थ्ये मनुगीतारुशोकानुदाहरन्ति ॥ स्वदत्ताम्परदत्तां वा यो हरेत् वसुन्धराम्
- 33 पट्टिवर्षसहस्राणि घरे तमसि वर्त्तते ॥ भूमिदानात्परन्दानं
- 34 न भूतन्न भविष्यति तस्यैव हरणात्पापन्न भूतन्न भविष्यति ॥ बहुभिर्व्वसुधाद्
- 35 ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तस्य तदा फलम्

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA) (contd)

ವಸುಕೇಶವಾಚಾರ್ಯಾಃ ಕೃಷ್ಣೇಂದ್ರವರ್ಮಾಃ ಪ್ರಸಿದ್ಧಾಃ ಸಾಧುಃ ಸಾಧುಃ
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V Plate front side—

- 36 देवस्वन्तु विपं घोरन्न विपं विषमुच्यते विषमेकाकिनं हीन्त देवस्वं पुत्रपौत्रिकम् ॥
 37 स्वन्दातुं सुमहच्छक्यं दुस्वमन्यार्थपालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं
 38 अद्भिर्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितम् एतानि न निवर्त्तन्ते पूर्वराजकृतानि च ॥
 39 कुबलालत्वष्टकारस्य इदम्पदुवस्य पुत्रेण पेरेरन्नामलिखिताम्पट्टिका ॥ शिवमस्तु

Transliteration.

I Plate back

1. svasti jitam bhagavatā gata-ghana-gaganābhena Padmanābhena śrīmaj-jāhnavāya-kulāmala-vyô-
2. māvabhāsana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dārunārigaṇa-
3. vidāraṇa-raṇōpalabdha-vraṇa-vibhūshaṇa-bhūshitasya Kāṇvāyana-sagō-trasya śrī-
4. mat-Koṅgaṇivarmma-dharmma-mahādhirājasya putrasya pitur-anvāgata-guṇa-yuktasya
5. vidyā-vihita-vinayasya samyak-prajāpālana-mātrādhigata-rājya-prayō-janasya

II Plate front

6. vidvat-kavi-kāñchana-nikashōpala-bhūtasya viśēshatō pyauvasēshasya nīti-śāstrasya vaktri-pra-
7. yōktri-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-vṛitteḥ prapētuḥ śrīman Mādharma-varmma-ma-
8. hādhirājasya putrasya paitri-pitāmaha-guṇa-yuktasya anēka-chaturd-dantayuddhāvā-
9. pta-chaturudadhi-salilā-svādita-yaśasaḥ samada-dvirada-turagā-rōhaṇā-tiśayōtpanna-tējasō dhanur-a-
10. bhiyōga-janita-sampādita-sampad-viśēshasya śrīmad Harivarmma-mahādhirājasya putrasya

II Plate back

11. guru-gō-Brāhmaṇa-pūjakasya Nārāyaṇa-charaṇānu-ddhyātasya śrīmad-Vishṇugōpa-mahādhi-
12. rājasya putrasya Tryambaka-charaṇāmbhōruha-rujaḥ-pavitrikṛitōttamā-ṅgasya vyāyāmōd-vṛitta-pīna-
13. kaṭhina-bhuja-dvayasya sva-bhuja-bala-parākrama-kraya-kṛita-rājyasya chira-pranashṭa-brahma-dē-
14. ya-bahu-sahasra-visarggā-grayaṇa-kāriṇaḥ kshut-kshāmōshṭha-piśitāśana-pritikara-niśīta-dhā-

15. rāsēḥ Kaliyuga-mala-pamkâvasanna-dharmma-vṛishôddharapa-nitya-
sannaddhasya śrī-Mādhava-mahādhirāja-

III Plate front

16. sya putrēṇa janani-dēvatāṃka-paryamka-tala-samadhigata-rājyēna nija-
prabhāva-khaṇḍita-
17. ripu-nripati-maṇḍalēn Ākhaṇḍala-vilambi-vibhava-vikramēṇa kari-turaga-
varārôḥaṇa-saushṭha-
18. va-janita-guṇa-viśēṣhēṇa sva-dāna-kusuma-manjarī-surabhita-samasta-
digantarābhiga-
19. ta-budha-madbukara-samudayēna varāṅganā-pāṅga-śara-vikshēpa-
lakṣhāṅgēna prajā-pariraksha-
20. naika-dikshā-kshapita-kalmashēṇa-paripata-vayasāpi paripata-mati-
satva-sampadā parama-

III Plate back

21. dhārmikēṇa śrīmatā Konganyadhirājēn [a] ātmanah pravarddhamāna-
vijayaśvareyyē dvādaśē samvatsa-
22. re Kārttikē māse śukla-pakṣē tithau paurṇamāsyām śāsanādhikritasya
sakala-mantra-tantrāntargga-
23. tasya vividhāgama-jala-prakṣālita-viśuddha-buddhēḥ Simhavishṇu-
Pallavādhirājasya
24. jananyā bhartri-kula-kirtti-jananyārtthaṇch a | ātmanaścha dharmma-pra-
varddhanārtthaṇcha pratishṭhāpitāya Arhad-dē—
25. vatāyatanāya Yāvanika-saṃghānushṭhitāya Korikunda-bhāgē Pulli-
ūranāma grāmē

IV Plate front

26. mahā-taṭākasyādhastāt mūlābhyāśē śramaṇa-kōḍāra-sahita-sapta-
kaṇḍukā-vāpa-mātram
27. kshētram madhya-bhāge pañcha-kaṇḍukā-vāpa-mātram kshētram ikshu-
nishpādana-kṣamam ē-
28. kan-toṭṭa-kshētram grāman dakhinēna kaṇḍukāvāpa-mātram padram
uttarēṇa cha dvā-
29. daśa-kaṇḍukāvāpa-mātram āraṇya-kshētraṇcha dēvāyatana-sannikṛishṭam
ēkaṃ vēśma cha
30. ētat sarvvaṃ sarvva-parihāra-parigrihitam pāṇiya-pāta-purassaran dattam
yōsya

IV Plate back

31. lōbhāt pramādāt vāpi harttā sa pañcha-mahāpātaka-samyuktō
bhavati apichāsminn a-

32. rtthê manu-gîta-ślokān udâharanti ¹ sva-dattām para-dattām vā yô
harêta vasundharām
33. shashṭi-varsha-sahasrâṇi ghôre tamasi varttatê² bhûmidânat paran
dānam
34. na bhûtan na bhavishyati tasyaiva haraṇât pāpan na bhûtan na bha-
vishyati³ bahubhir vvasudhâ da-
35. ttā rājabhiḥ Sagarādibhiḥ yasya yasya yadâ bhûmis tasya tasya tasya tadâ
phalam

V Plate front

36. dēvasvantu visham ghōran na visham visham uchyate visham êkâki-
nam hanti dēvasvam putra-pautrikam||
37. svan dātum sumahachchakyaṁ dūmkham anyârthha-pālanam dānam
vâ pālanam vēti dānâ chehhrēyonupālanam
38. adbhîr dattam tribhir bhuktam sadbhischa paripālita êtāni na nivarttantê
pūrvva-rāja-kritāni cha⁴ ||
39. Kuvalāla-tvashtakârasya Iḷappaṭuvasya putrēṇa Pererannāma likhitām
paṭṭikā|| śivam astu||

Translation.

Hail! Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun in illumining the clear firmament of the illustrious Ganga family, possessed of a kingdom inhabited by righteous people and conquered by the force of his victorious arms, adorned with the wounds received during battles in which hosts of cruel enemies were cut down and belonging to the Kāpivāyanasa-gôtra: the illustrious Konganivarma-dharmma-mahādhirāja:—

His son.—Inheritor of the good qualities of his father, possessor of polite behaviour due to his learning, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing the gold the learned and poets, specially skilled among those who expound and practise the science of polity in all its branches, possessed of well-distributed faithful servants, author of a commentary on Dattaka's aphorisms: the illustrious Mādhava-varma-mahādhirāja:—

His son.—Endowed with the good qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans, and acquired in many battles with elephants; possessed of lustre acquired from riding rutting elephants and horses; distinguished for the wealth gained by the use of the bow: the illustrious Harivarma-mahādhirāja.

His son.—Worshipper of gurus, cows and Brahmans, meditating on the feet of Nārāyaṇa: the illustrious Vishṇugôpa-mahādhirāja.

His son.—With his head purified by the pollen from the lotuses the feet of Tryambaka, possessed of arms grown stout and hard with athletic exercises, purchaser of the kingdom with the price of his strength of arm and valour, reviver of thousands of Brahman endowments long stopped, and of sacrifices, with his sharp-edged sword dear to the demons whose lips were shrivelled with hunger: ever ready to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk: the illustrious Mâdhava-mahâdhirâja.

His son.—Obtainer of the sovereignty while on the lap of his divine mother, the vanquisher of the group of hostile kings by the brilliance of his valour, an equal of Indra in wealth and valour, unrivalled in the skill in riding good elephants and horses, maker of gifts which like chaplets of flowers spread perfume to all the quarters and which attract hosts of bees the learned men, possessed of a body which is the target for the arrows of glances of fine women, freed from all sins by his sole dedication of himself to the protection of his subjects, possessed of ripe intelligence and great prowess though young in age, highly virtuous: the illustrious Kongany-adhirâja:—

By him (Konganyadhirâja), in the 12th year of his ever increasing victory and prosperity, in the month Kârtika in the bright fortnight, on the full moon day:— for the temple of the god Arhat, presided over by the Yâvanika-sangha, set up for the glory to her husband's family, for the increase of her merit, by the mother of Simhavishnu-Pallavâdhirâja engaged in ruling (his subjects), skilled in all counsel and state-craft and possessed of intellect purified by being washed in the water of the different Âgamas:—in the division of Korikunda, in the village named Pulliûra, below the great tank, wet fields of the sowing capacity of only seven kaṇḍukas (of grain) including the field of the Śramaṇas (Śramaṇa-kêdâra-sahitam) near the head of the tank (bund): in the middle, wet land with the sowing capacity of only 5 kaṇḍukas: a *tôṭṭa-kshêtra* (garden land?) in which sugarcane can be grown: to the south of the village, (*padram*?) land of the sowing capacity of one kaṇḍuka: to the north, land in the forest of the sowing capacity of 10 kaṇḍukas: and a house situated near the temple:—all these have been given free from all imposts and with pouring of water.

He who seizes this out of greed or error will incur the five great sins. Also in this matter are recited the verses sung by Manu:—

He who seizes land given by himself or by others will remain for sixty thousand years in terrible darkness (hell): there is no gift higher than the gift of land: no higher gift existed before or will remain in future. No sin higher than the seizing of land existed before, exists now or will exist hereafter.

By several kings beginning with Sagara land has been given. To whomsoever the land belongs at the time, accrues the fruit thereof (of the gift of land).

The land belonging to the gods is a terrible poison. Poison is no poison (when compared with that); poison kills singly, the property of the gods kills even the sons and grandsons (of the person who confiscates it). With great difficulty one can make a gift one-self and maintenance of others' gifts is also difficult. Between making a gift and maintaining a gift, maintenance is more meritorious.

That which is given with water, that which is enjoyed by three, that which is protected by the righteous people, all these as well as grants made by previous rulers will never cease.

This plate is written (engraved) by a person named Perera, son of Iḷampaṭuva, tvashṭakâra (engraver) of Kuvalâla (Kôlâr). Be it well.

Note.

This copper plate grant with an elephant seal consists of five plates each measuring 6½ inches long and 2 inches broad; the first plate is engraved on the back only, and the last plate on the front side, while the remaining three plates have writing on both sides. The characters are old Kannada and the language is Sanskrit. The plates were in the possession of Madhvâchâr, a school master at Hoskote and they were purchased and deposited in the Archaeological Office Museum at Mysore.

The grant contains the usual Ganga genealogy recounting the achievements of Kongaṇivarma, Mâdhavavarma, Harivarma, Vishṇugôpa, Mâdhava II and Avinîta. Avinîta is not named as such but the epithet describing the son of Mâdhava as having become king while on the lap of his mother (line 16) is a sure indication of his identity with Avinîta. He is called Kongaṇyadhirâja in the grant.

The present śâsana belongs to the 12th year of the reign of Avinîta and the only other details of dating given are the lunar month Kârtika and the tithi the full moon day which do not help us to fix the date. The king is described as having granted some plots of land and a house at the village Pulliûr in the division of Korikunda for a Jaina temple (of Yâvanika-sangha). This temple is stated to have been set up by the mother of the Pallava king Simhavishṇu for the glory of her husband and merit of herself. The epithets used for the king Simhavishṇu, such as engaged in the government of the kingdom, etc., would indicate that he was contemporary with Avinîta.

The usual imprecatory stanzas are found at the end of the grant. The engraver has the strange name Perera, son of Iḷampaṭuva, engraver of Kuvalâla or Kôlâr.

Date.

The importance of this inscription chiefly consists in furnishing the contemporaneity of the Pallava and the Ganga kings Simhavishṇu and Avinîta respectively.

The late Rao Bahadur R. Narasimhaachar while writing a short note on the Avanti Sundari kathā discovered by the Madras Oriental Manuscripts Library (M. A. R. 1920, p. 48) has indicated the contemporaneity of Avinita's son Durvinita with the Pallava king Simhavishnu. The same note also indicates their contemporaneity with Kubja Vishnu Vardhana and Bhāravi. This fact of contemporaneity mentioned only in the literary record, has been for the first time epigraphically substantiated by this Hoskôṭe inscription.

Vishnuvardhana's court was established only after the conquest of Vengi in about 615 A. D. It may therefore be mentioned that Bhāravi came to this court in about 620 A. D.

Bhāravi is said to have passed from the court of Durvinita to the court of Vishnuvardhana. And hence it may be presumed that Bhāravi lived in the court of Durvinita in about 610 A. D.

It is very probable that Durvinita ascended the throne in 605 A. D. as suggested by Dubrenil (Ancient History of Deccan, p. 107), R. Narasimhaachar and others. Durvinita ruled at least for 40 years since there is a grant made by him in the 40th year of his reign (M.A.R. 1912., p. 35).

Avinita, the father of Durvinita, must have, therefore, ruled before 605 A. D. Avinita obtained sovereignty while he was still on the lap of his mother and this is sufficient to support the view that Avinita must have ruled for a long time. A grant is made in the 25th year of his reign (M. A. R. 1911, p. 36). Assuming that Avinita ruled for about fifty years, the date of his accession would be about 555 A. D.

The present śāsana belongs to the 12th year of the reign of Avinita and so the date of this inscription would be about 567 A. D. or roughly about 570 A. D.

To mention the chronology of the Gangas, about 25 years may be assigned to the reign of Mādhava, father of Avinita. This king Mādhava married the sister of Kadamba Krishnavarman who appears to be the second of that name and not the first. The date that is assigned to Krishnavarman II's reign is circa 550-565 (Ancient History of the Deccan, p. 95) and the date given to Mādhava II would be 530-555, assuming the usual 25 years of reign assigned to kings of doubtful chronology. Presuming the same approximate duration, Mādhava's father Visnugōpa might have ruled from about 505 to 530 A. D. and his father Harivarman from 480 to 505 A.D. 480 A. D. is also the suggested date of Āryavarman's accession (*ibid.* p. 107) and therefore it has been inferred by some scholars that the two kings were identical.

While dealing with the genealogy of the Gangas we have mentioned that Āryavarman belonged to the Paruvi dynasty and that he was crowned by the Pallava king Simhavarman (M. A. R. 1933, pp. 122, 264). This division of the Ganga kingdom might have occurred about 480 A. D. and probably both Āryavarman and Harivarman might have ascended the throne simultaneously.

Genealogy of the Gangas.

Most of the inscriptions containing the genealogy of the Gangas mention the names of the rulers of this dynasty beginning with Kongaivarma and continued by Mādhava, Harivarman, Vishṇugōpa and so on (Konganir Mādhavas'chaiva, etc., M. A. R. 1930, p. 176). A second set of inscriptions, which furnish a different chronology from the one given above, mentions also a Mādhava whose father is Āryavarman whose father again was Mādhava.

The inscriptions giving the latter genealogical list are the Penukoṇḍa and the Bendigānballi plates mentioned by Dubreuil. The Niṭṭur plates also may be classed with these two inscriptions (M. A. R. 1930, p. 259). In these three plates king Mādhava definitely names his father as Āryavarman and certainly these inscriptions are not spurious.

In the other genealogical list, king Mādhava who is also known as Mādhava Taḍaṅgāla has definitely mentioned the names of his father and grandfather as Vishṇugōpa and Harivarman respectively.

It may be possible to identify Āryavarman or Ayyavarman with Harivarman. But the two Mādhavas cannot be taken to be the same king since one of them recognises Āryavarman as his father and the other's father is Vishṇugōpa. Mistakes can never appear when kings definitely mention the names of their own fathers.

The genealogical list mentioned in the Śringēri, Gummaredḍippura, Kūḍlūr, Keregālūr and other inscriptions of the type mentioned above refers to the Ganga kings of Talkāḍ. The other set is found in the Tumkur District, and round about and refers to the Paruvi kingdom.

Dubreuil has suggested that there were two dynasties, the first being the Gangas of Talkāḍ and the other the Gangas of Paruvi (Early History of the Deccan, p. 105). The division of the Ganga kings into two dynasties is inevitable, since all the kings mentioned in the several inscriptions as belonging to the Ganga or Jānhavēya dynasty cannot be grouped under one single dynasty.

The Ganga kings Āryavarman and Mādhava mentioned in the Penukoṇḍa and other plates have been successively crowned by the Pallava kings Simhavarman and Skandavarman respectively.

The Sanskrit work Lōkavibhāga has enabled us to fix the date of the Pallava king Simhavarman whose 22nd year of reign was S' 380 or A. D. 458. So this king Simhavarman ascended the throne in 437 A. D. (M. A. R. 1910, p. 46.)

About 480 A. D. the Pallavas aided the Gangas in their fight with the Kadambas (Halsi plates, Ind. Ant. Vol VI, page 25). As suggested by Dubreuil it is highly probable that Āryavarman was crowned king after the war with the Kadambas. It is also possible that Āryavarman was the son-in-law of Simhavarman, since Simhavarman had so much of interest in him as to give him a kingdom. By about 480 A. D., the date which is suggested to be the date of Āryavarman's accession, the

Pallava king Simhavarman had ruled for over forty-two years. Mādhava, son of Āryavarman, is also called Simhavarman, probably after his maternal grandfather, the Pallava king of the same name and perhaps also be in recognition of the meritorious service rendered by the Pallava king Simhavarman who assisted the Gangas in their fight with the Kadambas and also in crowning Āryavarman.

In view of these facts the genealogical list suggested by Dubreuil in his *Ancient History of the Deccan* (page 107) may be accepted as the most approximate genealogy of the different Ganga kings.

Pallava Queen Mother.

Another point to be noted in the inscription is the consecration of a Jaina temple by the mother of the Pallava king Simhavishṇu for which temple a grant has been given by the Ganga king Avinīta. The inscription only mentions her relationship with the Pallava king Simhavishṇu as his *jananī* (mother). No relationship has been mentioned between the Ganga king Avinīta and the mother of Simhavishṇu though he makes a grant for the temple caused to be built by her. The place where the temple was constructed is not definitely stated in the inscription. But the only thing definitely known is the grant of some lands in the village Pulliūra or Pulliyūr for the temple in the Korikundabhāga. The description of a house in line 29 given also to the donee near the temple (dēvāyatana) makes it very probable that the Jaina temple was situated in Pulliyūr.

Korikunda is also mentioned in the Nonamangala plates of Avinīta where he is stated to have made a gift of land to Jaina temples on the advice of his Jaina préceptor (E. C. 10 Malur 72). The Jaina temple caused to be built by the mother of Simhavishṇu must have been situated in the above village Pulliyūr which certainly was in the Ganga territory. If the temple was constructed in the Ganga territory in the village Pulliyūr, a question arises as to the intention of Simhavishṇu's mother in building the temple in a place belonging to a different dynasty and not within the territory belonging to her own Pallava family. It is a little out of the way for kings or other members of a royal family to build structures outside their own territory. Hence it is probable that the mother of Simhavishṇu was a native of the Ganga territory near about Pulliyūr. She is said to have built the temple for the glory of her husband's family as well as for her own merit. She was evidently a Jaina. The Pallava kings seem to have been generally the devotees of Viṣṇu or Śiva. We know that Avinīta made grants to Jaina temples under the advice of his Jaina teachers. It is possible to infer that Simhavishṇu's mother was related to the Ganga family though it is difficult to understand why the Ganga king does not mention any relationship with her.

HASSAN DISTRICT.

ARSIKERE TALUK.

At the village Kittankere in the hobli of Kanikatte, on a stone lying before the ruined Siva temple.

Size 6' x 3'.

Kannada Language and characters.

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಕಣಕಟ್ಟೆ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಪಾಳು ಶಿವಾಲಯದ ಮುಂದೆ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' x 3'.

1. ನಮಃಸ್ತುಂಗ ಶಿವಶ್ಚಂದಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ | ಶೈಲೋಕ್ಯ ನಗರಾರಂ
2. ಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಧವೆ | ಶಂಕರಸ್ಯಕತಿಕಾಕಧಾರನಂ
3. [ಚಂ] ದ್ರಶೇಖರ ಗುಣಾನುಕೀರ್ತನಂ ನೀಲಕಂಠ ತವಪಾದಸೇವನಂ ಸಂಧವಂತಿ ಮಮ ಜನುಮ [ಜನ್ಮನಿ]
4. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯಂಶ್ರೀ ಪ್ರೀತೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
5. ಶ್ವರಂ ಪರಮಧಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳಕಿರಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀ
6. ಮತು ಧೂರೋಕಮಲ್ಲ ಸೋಮೇಸ್ವರದೇವರು ವಿಜಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ
7. ಪ್ರಿದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲಿಸುತ್ತಮಿರೆ
8. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಷ್ಪಾ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣೀಶ್ವರ ತ್ರಿಧುವ
9. ನ ಮಲ್ಲ ಎಡೆಯಂಗ ಪೊಯಿಸಳ ದೇವಗ್ಗಂ ಎಚಲ ದೇವಿಯಗ್ಗಂ ಮುದಿತೋ
10. ದಿತ ಮಾಗಲು ಪುಟದರು ಬರಾಳು ಪೊಯ್ಯಳದೇವನು ಬಿಟ್ಟ ದೇವನು ಉದಯಾ
11. ದಿತದೇವನುಂ ಆ ವಿಷ್ಣು ವರ್ಧನ ದೇವನ ಪ್ರತಾಪ ಮೆಂಕೆಂದಡೆ || ಸ್ವಸ್ತಿ ಸಮಧಿ
12. ಗತ ಪಷ್ಪಾ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣೀಶ್ವರಂ ದ್ವಾರಾವತಿ ಪುರವ
13. ರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಂಬರ ದ್ಯುಮಣಿ ಸಮೈಕ್ಯ ಚೂಡಾಮಣಿ ಮರೆ
14. ಪರೋಗ್ಗಂಡ ದ್ಯಾನೇಕನಿಜ ಸಾಮಾವೇಶಸಮೇತರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಂ
15. ಣ್ಣೀಶ್ವರಂ ತ್ರಿಧುವನಮಲ್ಲ ತಳಿಕಾಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗಕೊಯ್ಲು
16. ಳ ದೇವರು ಗಂಗವಾಡಿ ಕೊಂಭತ್ತಲು ಸಾಸಿರಮುಪುಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರ
17. ಶಿವಾಳನಂ ಮಾಡಿ ಸುಬಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೇಯುತ್ತ ಮಿಪ್ಪರ್ಲ ಸ್ವಸ್ತಿಶ್ರೀಮ
18. ನ್ತಹಾಸಾಮಂತ್ರ ಚೆಳೆಯೆರೆಯಂಗಂ ಸೋವವೆ ನಾಯಕಿತಿ ಯುಗ್ಗಂ ಪುಟ್ಟಿದ ಸುಪುತ್ರಂ
19. ಸಾಮಂತ್ರ ದೇವಯ್ಯಂ ಅನಾಮಂತದೇವಯ್ಯಂಗಂನಾನ್ತದೆ [ನಾಯಕಿ] ತಿಯುಗ್ಗಂ
20. ಮುದಿತೋದಿತ ಮಾಗಲು ಪುಟ್ಟಿದರು ಸಾಮಂತ್ರ ಮಾಚಯ್ಯನು ನು
21. ಸಾಮಂತ್ರ ಚೋಳಯ್ಯನು ಸಾಮನ್ತ್ರ ಹುಳ್ಳಯ್ಯನುಂ ಆ ಶ್ರೀಮನು ಮಹಾಸಾಮಂತ್ರ ಚೋಳ
22. ಯನಪ್ರತಾಪ ಮೆಂಕೆಂದಡೆ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡ ಮಹಾಶಬ್ದಮ ವೀರಲ
23. ಕ್ಷ್ಮೀ ಕಾನ್ತಂ ತುರುಕರೇವಂತ ಪರಬಳ ಕ್ರಿತಾಂತಂ ಗಂಡರೇವ ರ ಗಂಡಗೋ
24. ತ್ರಪವಿತ್ರ ಪರಾಂಗನಾ ಪುತ್ರ ದಾಯಿಗ ಮುರಾರಿ ಯಾದ ದುರ್ಬಲಧಂದಾ
25. ಯಗ ದುಟ್ಟರ ಗಂಡ ಇದುಗೂರ ದೇವೀಲಬ್ಧ ಪರ ಪ್ರಸಾದ ಕುಳವನ ವಿಕಾಸ
26. ಚಂದ್ರಸದಾನಂದ ಭೋಗನಾಗೇಂದ್ರಗ ದೈ ತಪ್ಪೆತಪ್ಪುವ ಎ
27. ನ್ತುಮೊಪ್ಪುವಂ ವೈರಿಮನೋಧಂಗ ಅಯ್ಯನ ದೇವಾದಾರಾಧಕಂ ನಾಮಾವ

28. ಲೀಲಮೇತರಪ್ಪ ಶ್ರೀಮನು ಮಹಾಸಾಮನ್ಯ ಚೋಳಯ್ಯಂ . . . ಗುರು ಬಾಣವುರಂಸೊ
29. ಅಲಮಾವು ಹೆಣ್ಣಿಯೆಗೆದ ಹಂದರಹಾಳು ಕಿತ್ತನಕೆದ ಬೀಡಿಕೆಯಾಗಿ ನುಬಸಂಬ
30. ಹಾ ವಿನೋದದಿನತೆಯುತ್ತಮಿರೆ ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ
31. ದ ಮವಾಸೆ ಸೋಮವಾರದಂದು ತಂಮ್ಮಣ್ಣ ಮಾಚೆಯನಾಯಕಂಗೆ ವರೋಕ್ಷವಿನಯಮಂ
32. ಮಾಡಿ ನಿವಾರೆಯ ಮನೆತ್ತಿ ನಿ ಮಾಡೇವರ ಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂಬಿಟ್ಟಗದ್ದೆ ದೇವಾಲ್ಯದಿಂ
33. ಪಡುವ ಕೋಟದಿಂತೆಂಕು ೩ ಕೊಂ ಕನಕೇಶ್ವರದೇವರ ಸ್ನಾನ ನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂ ಬಿಟ್ಟಗದ್ದೆ
34. ಬಂ ಕೊಂ *ಮೂಲಸ್ಥಾನ ದೇವರಸ್ಥಾನ ನಿವೇದ್ಯಕ್ಕಂ ಬಿಟ್ಟಗದ್ದೆ ಬಂ ದೆವರೇಳಿಂ ಮೂಡಣ ಹಳು (ದು) ವ
35. ಬಾಣುರದ ದೇವರಿಗೆ ಗದ್ದೆ ಅಲ್ಲ ಬಂ ಹೆಣ್ಣಿಯೆಗೆದಯ ದೇವರಿಗೆ ಅಲ್ಲ ಗದ್ದೆ ಬಂ ಸೋಲಮಾವಿನದೇ
36. ವರಿಗೆ ಅಲ್ಲ ಗದ್ದೆ ಬಂ ಇನ್ನಿ ಧರ್ಮಮ ನಾರೋರ್ವರು ತಪ್ಪದೆ ಪ್ರತಿಪಾಳಿಸುವರಪ್ಪದೆ ಗಂಗೆ ವಾರಣಾಸಿ
37. ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲು ನಾಯರ ಕವಲೆಯ ಕೋಡುಕೊಳಗೆ ಪುನ್ನಯಕ್ಕುನಿ ಚತುರ್ವೇದಪಾ
38. ರಗರಪ್ಪ ಛಾತ್ಕಣಿಗೆ ದಾನಮಾಡಿದ ಪಳಮಕ್ಕು ಈ ಧರ್ಮಮ ನಾರೋರ್ವರೊದರಪ್ಪದೆ ಅಕ್ಕಿ
39. ತ್ತದರಾ ಕವಲೆಯುಮನಾ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂದ ಪಾತಕಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತ ವಾ
40. ಯೋಕರೇತ ಮನುಂಧರಾಂ ಪಪ್ಪಿವ್ವರಿಷ ಸಹಸ್ರಾಣಿ ಇಷ್ಟಾಯಾ ಜಾಯತೆ

Transliteration.

1. nāmas tūṅga-sīraś-chumbi-chandra-chāmara-chārove trailōkya-nagarā-ram-
2. bha-mūla-stambhāya Śambhave¹ Śamkarasya katitā kathārasam
3. [Cham] draśēkhara-guṇānukīrtanam Nīlakamṭha tava pāda-sēvanam sambhavanti mama januma [janmani]
4. svasti samasta-bhuvanāśrayam śrī-prithvī-vallabhām mahārājādhirāja paramē-
5. śvarām paramabhaṭṭāarakam Satyāśrayakuḷatilakam Chāḷukyābharaṇam śrī-
6. matu Bhūlōkamalla Sōmēsvara-dēvaru vijayarājyam uttarōttarābhi-
7. vridhī pravarddhamaṇam ā-chamdrārka tārambaram salisuttamire
8. svasti samadhi-gata-pañcha-mahāśābda mahāmaṇḍalēśvara Tribhuva-
9. namalla Yereyanga Poyisalādevarggam Echalādeviyarggam muditō-
10. ditamāgalu puṭidarū Ballālu-voysalādevānu Bittidēvanu Udaya-
11. dityādevānuṃ & Viṣṇuvarddhana-dēvana pratāpamēmtendade¹ svasti samadhi-
12. gata panchamahāśābda mahāmaṇḍalēśvarām Dvārāvati-pura-va-
13. rādhīśvarām Yādavakuḷāmbara-dyumaṇi samyaktachūdāmaṇi Male-
14. parolgaṇḍādyanēka-nija-nāma-vall-samētarappa śrīman mahā-mam-
15. ḍalēśvarām Tribhuvanamalla Talakādu-gonḍa bhujabala Viraganga-hoysa-
16. la dēvaru Gangavādi-tombhattaru-sāsīramumam duṣṭa nīgraha śiṣṭa pra-
17. tipāḷanam māḍi sukha-samkathā-vinōdadim rājyam geyvuttamirpalli svasti śrīma-

* ಈ ಅಕ್ಷರಗಳ ಮೇಲೆ ಕಲ್ಲಪಲ್ಲವರೂ ಗೆರೆಗಳಿಂದ ಹೊಡೆದಿದೆ.

18. n mahāsāmanta Cheliyareyaṅgaṃ Sōvave-nāyakitiyarggaṃ puṭṭida
suputraṃ
19. sāmanta Benavayyaṃ Sāntave [nāyakiti] yarggaṃ
20. muditōditamāgalu puṭṭidaru sāmanta Māchayyanu
21. sāmanta Chōlayyanu sāmanta Hullayyanuṃ â śrīmanu mahāsāmanta
Chole-
22. yana pratāpam emtemdaḍe!svasti samadhigata-pancha-mahâ-śabda ma
. vīrala-
23. kshmikāntaṃ turuka-Rēvaṃta parabala-kritāntam gaṇḍa rēva
. ra gaṇḍa gō-
24. trapavitra parāṅganāputra dāyiga-murāri yāda durllabham
dā-
25. yiga duṭṭaragaṇḍa Idugūra-dēvi-labdhā-vara-prasāda kuḷavana-vikāsa-
26. chandra sadānanda bhōga-Nāgēndra ga dya
tappe tappuva e-
27. ntumoppuvaṃ vairi-manōbhanga Aiyyanadēva-pādārādhakaṃ nāmāva-
28. ḷi- samētarappa śrīmanu mahāsāmanta Chōlayyaṃ galōru
Bānavuraṃ So-
29. ṛalamāvu Henneyagere Handarahāḷu Kittanakere biḍikeyagi sukha-
samkha-
30. thā-vinōdadi naḍeyuttamire Chāḷukyavikrama-kālada Paridbāvi-saṃ-
vatsarada Jēṣṭha-
31. damavāse Sōmavāradandu taṃmmaṇṇa Mācheyanāyakamge parōksha-
vinayamaṃ
32. māḍi sivāleyaman ettisi Mādēvara snāna nivēdyakkamṃ naṃdādīvigegaṃ
biṭṭa gadde dēvālyadiṃ
33. paḍuva tōṭadiṃ tenka kha 3 ko 10 Kanakēsvaradēvara snāna nivēdyakkamṃ
naṃdādīvigegaṃ biṭṭa gadde
34. kha 1 ko 10 Mūlasthāna* dēvara snāna nivēdyakkamṃ biṭṭa gadde kha 1
beddale ūriṃ mūḍaṇa haḷuva
35. Bānaurada dēvarige gadde alli kha 3 Henneyagereya dēvarige alli gadde
kha 2 Soṛalamāvina dē-
36. varige alli gadde kha 2 inti dharmmaman ārorvvaru tappade pratipāli-
suvar appaḍe Gange Vāraṇāsi
37. Kurukshētra Prayāgeyalu sāyira kavileya kōḍu koḷaga ponnalu kaṭṭisi
chaturvvēda-pā-
38. ragarappa Brāhmaṇarige dāna māḍida phaḷamakku i dharmmaman
ārorvvar aḷidar appaḍe â ti-

* These words have been crossed over.

39. rtthadal ā kavileyuman ā Brāṃhaṇarumam konda pātakan akku svadat-
tan; paradatta [m] vā
40. yō harēta vasundharām shashtir-vvarisha-sahasrāṇi isṭāya jāyate

Translation.

Praise of Śambhu.—

May I have in every birth the pleasure of listening to the stories of Śankara, of praising the good qualities of Chandraśêkhara and of devotion to you, O Nilakaṇṭha.

Be it well. The refuge for the whole universe, favourite of the goddess of prosperity and of earth, king of kings, supreme lord, the supreme bhaṭṭāraka, ornament to Satyāśraya family, a jewel among the Chālukyas, Bhūlōkamalla Sōmēśvara-dēva's victorious kingdom was ever increasingly prospering to last for as long as the sun, moon and stars endure:—

Be it well. To the increasing prosperity of the obtainer of the five great sounds, mahāmaṇḍalēśvara Tribhuvanamalla Ereyanga Hoysaḷadēva and Êchaladēvi were born Ballāḷu Hoysaḷadēva, Biṭṭidēva and Udayādityadēva.

The prowess of that Vishṇuvardhanadēva is as follows:—Be it well. The obtainer of the five great sounds, mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvātipura, a sun in the firmament the Yādava race, crest jewel of righteousness, lord over Malepas—possessed of these and many other titles, the mahāmaṇḍalēśvara Tribhuvanamalla, capturer of Talakāḍu, Bhujabala Viraganga Hoysaḷadēvar was ruling the Gangavādi ninety-six thousand punishing the wicked and protecting the righteous in peace and comfort:—

Be it well. Sāmanta Benavayya was the son of the mahā-sāmanta Cheliyareya and Sōvave Nāyakiti. That Sāmanta Benavayya had by his wife Sāntave Nāyakiti, three sons:—Sāmanta Māchayya, Sāmanta Chōlayya and Sāmanta Hullayya . . .

The greatness of Mahāsāmanta Chōleya:—Be it well. The obtainer of the band of five great musical instruments, . . . lord of the goddess of valour, a Rēvanta to horses, a Yama to enemy troops, . . . the purifier of his gōtra, son to others' wives, a Murāri to *dāyigas* (rivals) . . . punisher of wicked *dāyigas* (rivals), obtainer of the favour of the goddess of Iḍugūr, a moon in causing to expand the lilies . . . , ever cheerful, a Nāgēndra (Śēsha) in enjoyment of pleasures, punisher of those who go wrong, ever righteous, bringer of unhappiness to the minds of enemies, worshipper of the feet of Ayyana-dēva:—possessed of these and other attributes, mahāsāmanta Chōleya was ruling in

peace and wisdom the places given to him to rule, *viz* Bāṇavara, Sorilamāvu, Henneyagere, Handarahālu, and Kittanakere :—

During the period of Chālukya Vikrama, in the year Parīdhāvi, on the new moon day of Jyēshṭha, on Monday :—(Chōleyanāyaka) built a Śiva temple in memory of his deceased elder brother Māchayanāyaka and for the daily baths and food offering to the above god and for perpetual lamps he granted a rice land of the sowing capacity of 3 khaṇḍugas and 10 koḷagas to the south of the garden to the west of the temple. For the baths and food offerings of the god Kanakēśvara he gave a rice land of the sowing capacity of 1 khaṇḍuga and 10 koḷagas. For the baths and food offerings of the god Mūlasthānadēvaru rice land of the sowing capacity of 1 khaṇḍuga and dry land in the forest? (haḷuva) to the east of the village. For the god of Bāṇavara, wet land of the sowing capacity of 3 khaṇḍugas therein (in that village). For the god of Henneyagere, wet land of the sowing capacity of 2 khaṇḍugas therein. For the god of Sorilamāvu, wet land of the sowing capacity of 2 khaṇḍugas.

Those who unfailingly maintain this charity will get the merit of giving away in Gange, Vāraṇasī, Kurukshētra and Prayāge a thousand cows with their horns and hoofs covered with gold to the Brahmans well versed in the four vēdas. Those who destroy this charity will incur the sin of slaying in those sacred places those Brahmans.

He who seizes land given away by himself or by others will be born for sixty thousand years in ordure.

Note.

This record is of one of the instances of inscriptions in which the Hoysaḷa kings acknowledge the suzerainty of the Chālukya kings.

It belongs to the reign of the Hoysaḷa king Vishṇuvardhana and is dated in the year Parīdhāvi in Chālukya Vikrama Era, in the new moon day in the month of Jyēshṭha with a Monday. The only Parīdhāvi occurring in the reign of Vishṇuvardhana is Ś 1054 and taking this year the date becomes equivalent to June 15, 1132 A.D. which however is a Wednesday and not Monday. In case the new moon day at the beginning of the month of Jyēshṭha is taken the date corresponds to 16th May 1132 which is a Monday as stated in the grant. The overlord of the Hoysaḷa king is named as Bhūlōkamalla Sōmēśvara, the Western Chalukya king who ruled between 1126 and 1138.

The record relates to the grant of some lands to a few Śiva temples at the villages Bāṇavara (same as the present Bāṇāvār near Arsikere), Sorilamāvu, Henneyagere and Kittanakere (where the inscription is found). The donor is named Mahāsāmanta Chōleya, son of Mahāsāmanta Benavaya. This Chōleya seems to be referred to in a record at Śankaranahalli. [Arsikere 56.]

The usual imprecations are found at the end.

At the village Śankaranahalli in the hobli of Kanikatte on the 1st viragal
near the Īśvara temple.

Size 3' × 2'—6".

Kannada language and characters.

ಅದೇ ಕಣಕಟ್ಟಿ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ
೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'—6".

I. ಅಡ್ಡಪಟ್ಟಿ.—

1. ಶ್ರೀ ವಿಕಾರಿಸಂವತ್ಸರದ ಚೈತ್ರನು ೫ ಆ ಶ್ರೀಮನುಮಹಾವತ್ಸ ಬೃವಹಾರಿ ದೇನಿ
2. ಮರೆಯಾರ ಸಂಬರಸೆಟ್ಟಿಯರಳಿಯ ಸಂಬರತ್ನಪಣಕರುಂಜಿ (ವಿಮಾನದಕಮಾನಿನ್ಯಲ್ಲಿ) ಗೆಟ್ಟನಾ
3. ಯರುಂ ಹುಳಿಯುಲು
4. ಕೆಸವೆಯ ದೊಮ್ಮನ ಕೊಲುವಲ್ಲಿ ಮ
5. ಗರೆ ನಾಡು ಹಳಿದೆಗೆದು ಬಂದು ಸಂಬ
6. ರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯಲು ಬಂದಿದ್ದಲ್ಲಿ ಮರೆಯನಾ
7. ಯಕ ಮುಖ್ಯವಾದ ಹದಿನೆಂಟು ಕೊಟ್ಟದಾರು ಬಂ

II. ಅಡ್ಡಪಟ್ಟಿ.—

8. ದು ಸಂಬರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯ ತುಣುವತಾ
9. ಗಿದ್ದಲ್ಲಿ ಆ ಸಂಬರ ತ್ತಪಣಕರುಂಜಿ ಕಟ್ಟನಾರುಂ ಕಾದಿಹಲಬ
10. ರೊಡನೆ ತಳುತೆಜುದು ಹತ್ತಿಪ್ಪತ್ತಕೊಂದು ತುಣು
11. ವಂ ಮಗುಳ್ಳಿ ಸ್ವರ್ಗಸ್ತರಾದದು ಒಂನಮನಿವಾಯ
12. ಅವರಿಗೆ ಉಂಣ್ಣಿಕೊರಿಸೆಟ್ಟಿ ನಿಲ್ಲದ ವಿರಗಲ್ಲು.

Transliteration.

1. śrī Vikāri-samvatsarada Chaitra su 5 Ā śrīmanu mahāvaṭṭa-byavahāri Dēsi-
2. Maleyāḷa Samkharasetṭiyar-aḷiya Samkhara-Chchapāṇikaruṇ Jagechcha-
3. nā-
4. yarun Hūliyaralu
5. Kesaveya Bommana koluvalli Ma-
6. garenāḍu haḷi degedu bandu Samkha-
7. rasettiyahalliyalu bandidalli Maleyanā-
8. yaka mukhyavāda hadinēṇṭu koṭṭaḍḍalu baṇ-
9. du Samkharasetṭiyahalliya turuva tā-
10. gīdalli ā-Samkhara-Chchapāṇikaruṇ Jakachebanāruṇ kādi halaba-
11. roḍane taḷutiridu hattippatta kondu turu-
12. vaṇ maguḷchi svarggastar ādaru ōṇ nama Sivāya
13. avarige Uṇikorisetṭi nīlsida viragallu.

Translation.

On Sunday the 5th lunar day of the bright half of Chaitra in the auspicious year Vikâri :—

On Sankhara Chchapanikar, *aliya* (son-in-law or nephew) of the *mahâ-vadâ-vyavahâri* (chief of merchants) *deśi-Maleyâla* Sankharasetṭi and Jagechchanâyar slaying Kesaveya Bomma at Huliyaru and on the Magarenâḍu (inhabitants) leaving their villages and occupying Sankharasetṭiyahalli and on the warriors (âḷu) of the eighteen *koṭṭas* (divisions) with Maleyanâyaka as their head coming and attacking the cattle of Sankharasetṭiyahalli :—

The above Sankhara Chchapanikar and Jagachchanâr fought, encountered several, pierced, killed ten to twenty (of their opponents), recovered the cows and attained heaven.

Ôm namaś Śivâya (salutation to Śiva).

For them Uppikorisetṭi set up this viragal.

Note.

This is a viragal record of the village Sankharasetṭiyahalli now called Śankaranahalli. It recounts the exploits of two persons one of whom seems to have been related to the chief of Malayâla merchants. Both the names of the persons Sankhara Chchapanikar and Jagechchanâyar indicate their foreign descent.

No king is named. The date is not expressed in terms of Śaka era. The details given are Vikâri sam. Chaitra śu 5 Âdivâra. The characters seem to indicate the close of the 13th century. Taking Ś 1221 Vikâri as the year of the record, the date corresponds to 8th March 1299 A. D. a Sunday as stated in the record. No king is named but the record seems to belong to the Hoysala times.

Nothing is known about Kesaveya Bomma who is said to have been slain at Huliyaru by the above warriors. Huliyâr is a village in the Chikkanâyakanahalli Taluk, Tumkur District.

4

At the same place on a 2nd viragal.

Size 2'—6" × 2'—0"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೨'—6" × ೨'—0".

1ನೆಯ ಅಡ್ಡಮಟ್ಟ.

1. ಶ್ರೀ ವಕ್ರುತ ಸಂವತ್ಸರದ ವಾ
2. ಲ್ಲನ ಶು ೫ ಅ ಚವತಿಗೊಂಡವ ಮಕ್ಕಳು

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

3. ಮಾದೆಯ ಹರಿಹರಂಗಳು ಸಂಕರ ಸೆಟ್ಟಿಯಹಳ್ಳಿ
4. ಯತುಕುವರಿಯಲು ಹರಿದು ಸ್ವರ್ಗಸ್ತನಾದ
5. ನು ಆ ಮಾದೆಯತಿಪ್ಪಗೌಡ

3ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

6. ನ ಹೆಳ್ಳಿಯ ದಾರಿಯಲು ಕಳ್ಳರು ತಾಗಿ
7. ಸ್ವರ್ಗಸ್ತನಾದನು ಆ ಮಗ ಚಿನಯ
8. ನಿರಸಿದ ವೀರಕಲು

Note.

This and the succeeding viragal inscriptions are similar to the previous record and are found at the same place and seem to belong to the same period.

The present record gives the exploits of two persons Mâdeya and Harihara, sons of Chinachigaṇḍa. The first, of these, namely, Mâdeya is said to have fought and died during an attack on the cattle of the village Sankarasetṭiyahalli, the present Śankaranahalli. The second, *vis*, Harihara is stated to have fought with robbers on the road to Tippagaṇḍana-halli and died.

The present viragal is stated to have been set up by Chinaya, son of Harihara. There is some confusion in the wording of the inscription.

The date of the record is given as Vikrutu sam. Phālguna śu. 5 Ā. Taking the year Ś 1212 Vikruti as the year meant, the date would correspond to 4th February 1291 A. D., a Sunday.

5

At the same place, on a 3rd viragal.

Size 3' × 2'—6".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'—6".

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ನಮಸ್ತುಂಗ ನಿರತ್ನಂ ಬಿ ಚಂದ್ರಚಾಮರಚಾರವ ಕೈರೋಕ್ಕನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ!
3. ಶ್ರೀಮನು

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ನಾಯಕರ ಕುಮಾರ ಕಣಯನಾಯಕನು ಶ್ರೀಮತುಪ್ಪತಾಪಕೊಯ್ಯಳ
5. ವೀರ ಬರ್ಮಾಳ ದೇವ
6. ದಾಸಿಮ [ಯ]

3ನೆಯ ಅಧ್ಯಾಪ್ತಿ.

7. ಗಳ ಮೇಲೆ ತೊಯ್ದು ತೊ
8. ಕಪಪ್ಪನಾದನು ಆ ಕಂಞಯನಾಯಕನ ತಂಮನು ನ
9. ತಿಗೆ ಅನೆ ಮಾಡುವ ಕುಮಾರರಗಂಡ ಹಡಿ ಮೊಖದ ಪಾಯವಿಲ್ಲದ [ಎರ]
10. ರರಗಂಡ ಮಾಡಿಗಿದೆಪಾಟಾಪಾತು ಕರಿಯು ಮಾಯ
11. ಯಕನು ಎತಿಸಿದುರಗಲ್ಲು

Note.

This belongs to the reign of Vira Ballâladêva. It contains the usual verse in praise of Śambhu and states that a warrior named Kannaṇya Nāyaka fought against a man named Dāsīmaya and died in the fight. The brother of the deceased named Kariya Māyi Nāyaka is stated to have set up the viragal.

The titles given to Kariya Māyi Nāyaka are punisher of those who love other men's wives, punisher of the chiefs who do not get wounds in fighting with their opponents, ruin to Mādigidêva (Mādigidêva bāghātu).

No date is given. The characters seem to belong to the latter part of the 13th century.

6

At the same place, on a 4th viragal.

Size 2'—6" × 2'.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'—6" × 2'.

(ಒಂದನೆಯ ಅಧ್ಯಾಪ್ತಿ ಒಡೆದು ಹೋಗಿದೆ.)

1. ಮತು

2ನೆಯ ಅಧ್ಯಾಪ್ತಿ

2. ಅಣನು ಎತಿ . ಗೆ ನಡೆದು ಹೋದಲ್ಲ ಕಂಞಯನಾಯಕನ ಅವನರ (?)
3. . . . ಗಡಗರ ದಳ ಮೊಹರಿಸ್ತಲ್ಲ ಕುಜುಬರ ತಾಯ್ತೆಯನಾಯಕನು ತೊ
4. ಯ್ತು ಕೊಯಕಪಾಡಿ ವೈಕುಂಠ ಪ್ರಾಪ್ತನಾದನು ತಾ . . .

ಎಡಬಿಟ್ಟಿ.

ಬಲಬಿಟ್ಟಿ.

5. ಯ
6. ನಾ
7. ಯ್ಯ
8. ನಮ
9. ಗಡ್ಡಿ

10. ರಮ
11. ಎತ್ತಿ
12. ಸಿವ
13. ಬೀರ
14. ಕಲ್ಲು

15. ಶ್ರೀ
16. ಶ್ರೀ
17. ಶ್ರೀ

Note.

This is full of lacunae. It records the march of an army and a fight in which Kampanāyaka (probably the same warrior referred to in the previous record) acted as leader. During the battle, Chāykaya Nāyaka of the shepherd community (Kuruba) is said to have fought hard and attained Vaikunṭha (the heaven of the Vaishṇava sect). A son of the dead warrior named Baira is said to have set up the viragal.

No date is given. The present record seems to belong like the previous one to the latter part of the 13th century.

7

At the same place, on a 5th viragal.

Size 3' x 2'.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಜನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' x 2'.

1. ಕ್ರೋಧನಾ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಮಧ್ಯ ೧೮
2. ದಿವಾರದಂದು
3. ಯ ಕುದುರೆಯು

Note.

This is even more fragmentary than the previous viragal records. It contains a date and refers to a battle in which cavalry took part. The date is given as Krôdhana samvatsara Kârtika śu. 1 Sunday. The characters seem to belong to the latter part of the 13th century. Krôdhana may be taken as Ś 1187 Krôdhana and the whole date would then be equivalent to 11th October 1265 A. D. a Sunday as stated in the record.

8

At the same place, on a pillar behind the viragals.

Size 4' x 1'.

Kannada language and characters.

ಅದೇ ಕಣಕಟ್ಟಿ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಬಲಭಾಗದಲ್ಲಿ ನಿಂತಿರುವ
ವೀರಗಲ್ಲುಗಳ ಹಿಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 1'.

ಕೃಷ್ಣೋದಿಸಿಕೊಂಡು ಮೇಲೆ ಮನುಷ್ಯನು ಕುಳಿತಿದಾನೆ. ಕೆಳಗೆ ಬರವಣಿಗೆ ಇದೆ.

1. ಶ್ರೀ ಮತು ಸುರಿಗೆಯ ನಯ
2. ಚನ ಮಗಳೂ ಬಿಡುಕನು ಸಾಯು

3. ಯ ನಯಕನಮಗ ವೀರಪ್ಪನ
4. ಕೂಡೆ ಕಿಡ್ಲ ಹಾಗು ಶ್ರೀವೀರದ
5. ಂಕಟ

Note.

This is a pillar inscription recording the death as *sati*, of a female named Chiyaka, daughter of Surigeya Nayacha, on the funeral pyre of her husband Virappa, son of Sāyianāyaka.

No date is given. The record may also belong to the same date as the previous number, namely, the latter part of the 13th century A. D.

9

BELUR TALUK.

At Bêlûr, in the Chennakêśava temple, on a cross beam in the *vāhana-maṇḍapa*.

Size 6' × 3'.

Kannada language and characters.

ಬೇಲೂರು ಚೆನ್ನ ಕೇಶವ ದೇವಸ್ಥಾನದ ವಾಹನ ಮಂಟಪ (ಪೂರ್ವದ ಆಳ್ವಾರು ದೇವಸ್ಥಾನ)ದ
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಎರಡನೆಯ ಅಂಕಣದ ಅಡ್ಡ ಶೋಲೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 6' × 3'.

1. ಸಕ ವರುಷಂ ೧೧೭೫ನೆಯ ಪರಿದ್ಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪ ಸು ೪ ಅ ದೋರಸಮುದ್ರದ ಅರಳಿಯ
ವಿನಾಯ್ಕ ದೇವರ
ಅಮೃತ ಪಡಿಗೆ ಸೋವಂಜಿ ಹರಿದೇವ ನಾಯ್ಕರ ಮಗ ಮಾಧವದೇವ ಸೋವಂದೇವಿಯ
2. ಮುದ್ದಂಣಂಗಳು ಮಣಲಗೆ ನಾಡೊಳಗಣ ಚಕ ಕಂಣಂಗಳ ಕಾಲುವಳ್ಳ ತಂಮ ಚಿಕ್ಕ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯ
ಕೊಡಗಿಯ ಭೂಮಿಯೊ
3. ಳಗೆ ಅರಳಿಯ ಕೆದೆಯ ಕೆಳಗಣ ಮೊದಲೇರಿಯ ಗದ್ದೆಯೊಳಗೆ ಸೋವಂಜಿ ಗದ್ದೆ ಸಲಗೆ ೧ ಹರಿದೇವನಾಯ್ಕರ
ಮಗ ಮಾಧವದೇವ ಗದ್ದೆ ಸ
4. ಲಗೆ ೨ ಸೋವಂದೇವಿಯ ಸೇನದೋವ ಮುದ್ದಂಣ ಗದ್ದೆ ಸಲಗೆ ೧ ಅನ್ನು ಗದ್ದೆ ಸಲಗೆ ೪ ಸರ್ವನವಸ್ತಿ
ವಾಯ ವಾಗಿ ಸರ್ವಭಃಧಾ ಪರಿಹಾರವಾಗಿ ಆ ನಿನಾಯಕ
5. ದೇವರ ನಿಂಗ ಜೀಯಂ ಆ ಚಂದ್ರತಾರಂಬರಂ ಸುರುವಂತಾಗಿ ಧಾರಾಗೆ ಪೂರ್ವಕಂ
ಮಾಡಿಕೊಟ್ಟರು.

Transliteration.

1. Saka-varusham 1175 neya Paridhāvi-samvatsarada Bhādrapa su 4 Ā
Dōrasamudrada Araliya Vināykadēvara amritapadige Sōvamṇa
Haridēvanāyaka maga Mādhavadēva Sōvaladēviya
2. Muddamṇamgaḷu Maṇaligenāḍoḷagaṇa Chikakamṇamgaḷa kāluvalli tamma
Chikkiseṭṭiyahalliya koḍagiya bhūmiyo-

3. lage Araḷiya Kereya keḷagaṇa modalēriya gaddeyoḷage Sōvaṇṇa gadde salage 1 Haridēva-nāyaka maga Mādhavadēva gadde sa-
4. lage 2 Sōvaladēviya Sēnabōva Muddaṇṇa gadde salage 1 antu gadde salage 4 sarvva-namassivāyavāgi sarvva-bādhā-parihāra-vāgi A Vināyaka-
5. dēvara Singajiyamge ā-chandra-tārambaram saluvantāgi dhārāpūrvvakam māḍi koṭṭaru.

Translation.

On Sunday, 4th lunar day of the bright half of Bhādrapada in the Śaka year 1175, the year Paridhāvi :—

For the food offerings of Araḷiya Vināyakadēvaru of Dōrasamudra, Sōvaṇṇa, Mādhavadēva, son of Haridēvanāyaka, Muddaṇṇa (son?) of Sōvaladēvi granted from the Koḍagi lands belonging to them in the village Chikkiseṭṭiyahaḷli, a hamlet of Chikka Kaṇṇamgāla in Maṇalige-nāḍ.—

Sōvaṇṇa granted 1 salage of wet lands in the rice field situated under the first bund of the Araḷiyakere tank: Haridēvanāyaka's son Mādhavadēva gave 2 salages of wet land: Muddaṇṇa, sēnabōva of Sōvaladēvi gave 1 salage of wet land; all together 4 salages of wet land were given away with pouring of water to be respected by all and free from all imposts to last for as long as the sun, moon and stars endure to Singajīya, (trustee) of the god Vināyakadēvaru.

Note.

This records the grant of some wet lands for services in the temple of the god Araḷiya Vināyakadēvaru at Halebīḍ by Sōvaṇṇa and others and made over to the priest Singajīya. The date is given as S' 1175 Paridhāvi sam. Bhā. śu. 4 Ā and corresponds to 10th August 1252 A. D., a Saturday taking S' 1176 Paridhāvi.

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In the same Chennakēśava temple at Belūr, on a slab, originally fixed in the roof of the main shrine and now set up in the maṇṭapa to the north.

Size 3' × 3'.

Kannada language and characters with a few Sanskrit verses.

ದೇವರಾಜ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

1. ನಿಶ್ಚೇಷ ಶಾಸ್ತ್ರವಾರಾಂ ವಾರಗೈಃ | ಶ್ರೀವತ್ಸಮಾನಸ್ಸಾಮಿಗಃ ಧರ್ಮತೀರ್ಥಪ್ರ
2. ಧರ್ಮಬಾಹು ಧರ್ಮಾರಕರಿಂದಂ | ಧರ್ಮಬಲವಿಪ್ರದಂತಸ್ಸಾಮಿಗಃ | ಪಕನಂಧಿಸು
[ಮುಖಗಿಂದಂ ಆ]
3. ಕಳಂಕ ದೇವರಿಂದಂ | ವಕ್ರಗ್ರೀವಾ ತಾಯ್ಯಾರಿಂದಂ | ಮಜ್ಜಿಂಧಿಧರ್ಮಾರಕರಿಂದಂ ಸಿಂಹಣ [ಂದಿಕನಕ]

4. ಸೇನ ವಾದಿರಾಜ ದೇವರಿಂದಂ | ಶ್ರೀ ವಿಜಯ ದೇವರಿಂದಂ | ಶಾಂತಿದೇವರಿಂದಂ | ಪುಷ್ಪಸೇನ [ದೇವರಿಂದಂ]
5. ಂ | ಅಜಿತಸೇನ ಪಂಡಿತದೇವರಿಂದಂ | ಕುಸುಮಸೇನ ದೇವರಿಂದಂ | ಮಲ್ಲವೇಣ ಮಲಧಾರಿದೇ
6. [ಶ್ರು] ತ ಕೀರ್ತಿ ಶ್ರೀಪಾಳಂ ವರವಾಣಿ ಶ್ರೀಪಾಳಂ ಬಿರುದವಾದಿಮದ ವಿಸ್ತಾರಂ || ತಮಗೆ
7. . ಮ ದೇಶ್ವರ ಧರಗೇಯ್ ತಮ ಮುಖದೊಳ್ ಪಟ್ಟಕ್ಕವಾರಾಶಿ ವಿಧಮ ಮೂಲೋ
8. ರುಮಂಕೀಳ್ವಡಿಸಿತ್ತು ಪೆಂಪಿನೆಸಕಂ ಶ್ರೀಪಾಳಯೋಗೀಂದ್ರರ || ಅವನ ವಿಷಯಮೊ
9. [ಗ] ದೃಪದೃವಟೋಪನ್ಯಾಸಂ ನಿರ್ಗ್ಗ ವಿಜಯ ವಿಳಾಸಂ || ಕಶ್ವಿದ್ಯಾದ ವಿನೋದ ಕೋವದ
10. ದಕ್ಷಃ ಕಶ್ವನ ಕಶ್ವನಾಪಿಮುಕ್ತೋ ವಾಗ್ಗೀ ಪರಾಕಶ್ವನ | ಪಾಂಡಿತ್ಯೇ ಸುತತುರ್ವಿಧೇಶಿ ನಿಪುಣಃ ಶ್ರೀಪಾಳದೇವಃ
ಪುನಸ್ತರ್ಕ ಪಾಕರಣಾಗಮ
11. ಪ್ರಮೋದಿಸ್ತೃ ವಿಧ್ಯವಿದ್ಯಾನಿಧಿಃ || ಅವರ ಸದಮೃರ || ವರ್ಗತತ್ವಗದ ಸೂಚಿತ ಮಾಗ್ಗೋರ
ಪನ್ಯಾಸದಳಮ ಮಾರ್ಪಡಿಯುರಾ ಭಗ್ಗಂಗವಂದೆ
12. ನಲ್ಕೆ ಸರ್ಗಗಳ ಮಾದತ್ತನನ್ನವೀರ್ಯ ಬ್ರಹ್ಮಯೋಃ || ಆ ಶ್ರೀಪಾಳಕ್ಕೆ ವಿಧ್ಯದೇವರ ಶಿಷ್ಯರ ||
ಶ್ರೀಮತ್ತೈ ವಿಧ್ಯವಿದ್ಯಾಪತಿ ಪದಕಮಳಾರಾ
13. ಧನಾ ಲಬ್ಧಿಬುದ್ಧಿಃ ಸಿದ್ಧಾಂತಾಂಭೋನಿಧಾನ ಪ್ರವೀನರದಮೃತಾಸ್ವಾದ ಪುಷ್ಪಪ್ರಮೋದಃ |
ದೀಕ್ಷಾಶಿಕ್ಷಾಸುರಕ್ಷಾ ಕ್ರಮಕೃತಿಸಿಪು
14. ಣಃ ಸಂತತಂ ಧವ್ಯಸೇವ್ಯಃ ಸೋಯಂ ದಾಕ್ಷಿಣ್ಯ ಮೂರ್ತಿಜ್ಜಗತಿ ವಿಜಯತೇ ವಾಸುಪುಷ್ಪಪ್ರತೀಂದ್ರಃ ||
ಸತ್ಯಶಾಂತಕರುಣಾ ಗುಣೋತ್ಕರೈಶ್ಚ
15. ಕ್ತ ರೋಧ ಮದ ಪಾನ ರೋಷಣೈಃ | ಶುದ್ಧವೃತ್ತಿಯುತ ಬೋಧದರ್ಶನೈ ವ್ಯಾಧಿರಾಜ ಮುನಿರಾಜ ರಾಜನಃ |
ಶ್ರೀಪಾಳ ತ್ರೈವಿದ್ಯ ಶ್ರೀ ಪದ ಪ
16. ದ್ಯಾಂತರಂಗ ಸಂಗತ ಧ್ಯಂಗಂ ಶ್ರೀಪರಿಪೂರ್ಣ ಜೋಯ್ತಳ ಭೂಪಾಳಕ ಮಂತ್ರಿ ಮಾಚಂದಾಧೀಶಂ ||
ಜಿನನಾಪುಂ ಪೊರೆದಂ ನೃಪಾಳತಿಳಕಂ ಶ್ರೀ
17. ವಿಷ್ಣು [ಭೂಪಾ] ಳಕಂ ಜನಕಂ ಸಂದೆಡೆಯಂಗ ವೆಗ್ಗಡೆ ಜಗದ್ವಿಪ್ಯಾತೆ ರಾಜವೈತಾಯ್ತನ ಗಿನ್ನಿಂ
ಮಡಿದಂಡ ನಾಯಕನೆ ತಾಂ ಮಾವಂ ಮಹಾಮಂತ್ರಿ
18. ಯೆಂದೆನರಾಮಾಟಣ ದಂಡನಾಥನೆವಲಂ ಧನ್ಯಂ ಪೆಜಿಂಧನ್ಯನೇ || ಸುರಗುರು ಮಂತ್ರ ಕ್ರಮದೊಳ್
ಧುರದೊಳ್ ಸಿಂಹ ಪ್ರತಾಪನ ಪ್ರ
19. ಶಿಮ ತೇಜಂ ಸುರತರು ವಿಕರಣ ಗುಣದಿಂ ನರಸಿಂಹ ಮಹೀಶ ಮಂತ್ರಿ ಮಾಚೆ ಚಮೂಪಂ |
ಸ್ತಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
20. ಮನ್ನಹಾ ಪ್ರಧಾನಂ ಮಾಟಿಯಣ ದಂಡನಾಯಕಂ ತನಗೆ ವ್ರತಗುರುಗಳಂ ಶ್ರುತಗುರುಗಳು
ಮೆನಿಸಿದ ಪರವಾ ಮಲ್ಲ
21. ವಾದೀಧ ಸಿಂಹ ಮಹಾಮಂಡಳಾಚಾರ್ಯ ಶ್ರೀಪಾಳಕ್ಕೆ ವಿಧ್ಯ ದೇವರ ಮಾಡಿಸಿ ದಾದಿದೇವರ ಬಸದಿಯ
ಕೆಲರದ ಕೊಪಿತಗಂ ದೇವ
22. ರಪ್ಪವಿಧಾಚಾರ್ಯನೆಗಂ ರಿಷಿಯರಾಹಾರ ದಾನಕ್ಕವಾಗಿ ತಕ ಪರ್ಷಂ ೧೦೮೩ನೆಯ ಶ್ರೀಮುಖ ಸಂಪತ್ಸರ ದುತ್ತರಾ
ಯಣ ಸಂಕ್ರಮಣ
23. ದಂದು ಮಹಾದಾನಂಗಳಂ ಮಾಡುತ್ತಿಪ್ಪಾ ಸಮಯದೊಳ ಮಾಟಿಣ ದಂಡನಾಯಕಂ ಬಿನ್ನಪಂಗೆಯ್ಯರ
ಜೋಯ್ತಳ ಶ್ರೀನಾರಸಿಂ
24. ಹದೇವರ್ ಕಥುನಾಡ ನಾಗರಹಾಳಂ ಸರ್ವದಾಧಾ ಪರಿಹಾರವಾಗಿಯಾದಿ ದೇವಗ್ಗ ಧಾರಾಪೂರ್ವಕಂ
ಮಾಡಿಕೊಟ್ಟದತ್ತಿಯಂ
25. ತು ದೇವದಾನವಾದಾ ನಾಗರಹಾಳ ಚತುಃಸೀಮೆಯಪ್ಪುದು ಮೊಡಲು ಕಲ್ಲದೊಣೆ ಸಂಚರಿಸ್ತ |
ಆಗ್ನೇಯದಲು ಕಡವದಕೊ
26. ಇದ ಜೊರೆಯಣೆಂ ಧಾಗವಾಗಿಯಂದ ಹೆಬ್ಬಟ್ಟಿ | ಕೆಂಕರಾಜಾಲದ ಹಳ್ಳವಲ್ಲಂ ಹಡುವಲು ಕೆಂದಳರಪ್ಪ |
ನೈರ್ಮಲ್ಯದಲು ಮಲಯಕ

27. ರ್ಗಾಲ ಹದುಮಲು ಹುಲಯ ಹಳ್ಳ | ವಾಯವ್ಯದಲು ಸೂಲದ ಕಿರಿಯಕಣ | ಬಡಗರ್ಪಾಗೆಡೆಗೆ
ಹೋಹಹೆದ್ದಾರಿಯಬ
28. ದಾಣಮೊಣಡಿ | ಈಶಾನ್ಯದರ್ ಕೊಡೆಯಾಲವಲ್ಲಂ ತೆಂಕಲು ನಟ್ಟಕ್ಕಲು | ಇಂಕೀಡತು
ಸೀಮೆವೆರಸು ನಾಗರಹಳಂ ಬಲ್ಲಜಿವಾ [ಲ]ಯ
29. ಕೈ ನವ್ವನಮಸ್ಕವಾಗಿ ಪಡಿಸಲಸುವರ್ಗ್ಗೆ ಗಂಗೆಯತಡಿಯರ್ಪಾಯರ ಕವಿರೆಯಂ ಕೋಡುಂ
ಕೊಳಗುಮುಂ ಹೊನ್ನಲು ಕಟ್ಟಿಸಿದತು
30. ಗುಣತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ಗ್ರಹಣ ವ್ಯತಿವಾತದಂದು ದಾನಂಮಾಡಿದ
ಪಲವೀದಮ್ಯಮಂಕಿ
31. ಯರಾ ಕವಿರೆಯುಮನಾ ಬ್ರಾಹ್ಮಣರುಮನಾಕಥಿ ವಾರದಲು
32. ಮ್ಯಮಂ ಪ್ರತಿವಾಳಿಸುವುರು || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ
33. ಜಾಯತೇಶ್ರಮಿಃ || ಮಂಗಳ ಮಹಾಶ್ರೀಶ್ರೀ ಪಾಳಿತೀ
34. ಪಾರೋಲಂ ವಿಶದಯತೋಲಲಂ ಗುಣಸೇನ ಪಂಡಿತಂ ಬುಧನ
35. ಪುರಂದರಂ ಗುಣಸೇನ ಪಂಡಿತ

Transliteration.

1. niśśēsha-śāstra-vārāśi-pāragaiāḥ | śrī-Varddhamānasvāmigaḷa dharmma-tīrttha pra
2. Bhadrabāhu-bhaṭṭārakarimdam | Bhūtabaḷi Pushpadanta-svāmigaḷimdam |
Ēkasamḍhi Su- [matigaḷimdam A-]
3. kaḷamkadevarimdam | Vakragrīvachāryya-rimdam | Vajranamḍi-Bhaṭṭā-
rakarimdam Simhaṇa [ṇḍi Kanaka-]
4. sēna Vādirāja-dēvarimdam | Śrīvijaya-dēvarimdam |
Sāmtidēvarimdam Pushpasēna [dēvarinda-]
5. ṇḍi Ajitasēna-Pamḍitadēvarimdam | Kumārasēnadēvarimdam | Mallishēṇa
Maladhāri dē [-varimdam].
6. [Śru | ta-kīrti Śrīpāḷam varavāṇi-śrīpāḷam biruda-vādi-madavisphāḷam ||
tamage
7. [a] mardetti dharegeyde tamma mukhadol shatṭarkkavārāśi-vibhramam
āpō
8. rumam kīlpaḍisittu pempin esakam Śrīpāḷa-yōgīndraraḷāvana vishaya-
mo
9. [ga] dya-padya-vachō-vinyāsam nisargga-vijaya-viḷāsam | kaśchid vāda-
vinōda-kōvida
10. dakshaḥ kaśchana kaśchanāpi gamakō vāgmī paraḥ kaśchana | pamḍityō
su-chaturvīdhē pi nipuṇaḥ Śrīpāḷa-dēvaḥ punas tarkka-vyākaraṇā-
gama-
11. pravaṇa-dhīs Traividya-vidyānidhiḥ | āvara sadharmmar | vargga-tyāgada
sūchita-mārggō-panyāsa-dalāma mārnṇudiyalk a-Bharggaṇḡav arid e-
12. nalke nirarggaḷamādatt Anantavīryya-bratiyol | ā Śrīpāḷa-Traividya-dēvara
śishyar | śrīmat Traividya-vidyāpati-pada-kamaḷā-rā-

13. dhanâ-labdha-buddhiḥ siddhāntāmbhō-nidhāna-pravisarad-amṛitâ-
svâda-puṣṭa-pramôdaḥ | dīkṣhâ-śikṣhâ-surakṣhâ-krama-kṛitī-nipu-
14. naḥ saṃtatam bhavya-sēvyah sōyam dākṣhiṇya-mūrttir j jagati vijayate
Vāsupūjya-vratīndrah | satya-śaucha-karṇā-guṇōḥkarais tya-
15. kta-lōbha-mada-māna rōshaṇiḥ | sūddha-vṛitti-yuta-bōdha-darśanair
Vādirāja munirāja rājase | Śrīpāṭraividya-śrīpaṭa-pa-
16. dm̐ntaranga-sangata-bhṛiṃgam śrīparipūrṇa Hoysaḥbhūpāḥaka-mantri
Māchadaṇḍādhiṣam | Jinan Aptam poredam nripāḥa-tīlakam śrī
17. Vishṇu [bhūpā] lakam janakam sam | Eṇyanga-veggade jagad-vikhyāte
Rājavva tēy tanagiṇṇ Iṃ naḍi-dam | māyā'ane tām māvam māhāmantri
18. yenḍen il ā Māchiṇa-daṇḍanāthane valam dhanyam peram dhanyanē |
Suraguru mantra-kramadoḥ dhuradoḥ siphapratāpan apra-
19. tima tējam Surataru vitarāṇa-guṇaḥ Naraśimha-mahiṣa-mantri Mācha-
chamūpam | svasti samasta-prasasti-sahitam śrī-
20. man mahāpradhānam Māchiyāna-daṇḍanāyakam tanage vratagurugaḷum
śruta-gurugaḷum enisida paravādimalla
21. vādibhāsimha mahāmaṇḍalāchārya Śrīpāṭraividya-dēvar māḍisid
Ādidēvara basadiya kelasada korategam dēvar-
22. aṣṭavidbhāreḥchanegam rishiyar-āhāra-dānakkavāgi śakavarṣham 1076
neya Śrīmukha-saṃvatsarad uttarāyāṇa-saṃkramaṇa-
23. dandu mahādānaṃgaḷam māḍu tirppā saṃayadoḥ Māchiṇa-daṇḍa-
nāyakam binnapam geṇyā Hoysaḥ śrī Nārasim-
24. ha-dēvar Kabbbhunāḍa Nāgarahāḷam sarvva-bādhā-parihāravāgiy Ādi-
dēvargge dhārāpūrvvakam māḍi koṭṭa datti yam-
25. tu dēvadānavādā Nāgarahāḷa chatuḥ-simeyappudu mūḍalu kalla done
sancharivaḷḷa | āṇēyadalu kaḍavada ko-
26. ḷada horeyaṇim bhāgavāgi banda hebbatṭe | tenkal Jāladabaḷḷa vallim
haḍuvalu Kendalirabaḷḷa | nairṇityadalu Huliya-
27. ḷḷaḷa haḍuvalu Huliyaḷḷa | vāyavyadalu sūḷada Hiriyakaṇi | baḍagal
Bhāgeḍege hōha beddāriya ba-
28. ḍagaṇa moṇaḍi | iśānyadol koḍeyāḷavallim tenkalu naṭṭa kallu | imti
chatuḥ-sime verasu Nāgarahāḷam Ballajinā [ḷa] ya-
29. kke sarvva-namasyavāgi paḍisalisuvavargge Gangeya taḍiyal sāyira
kavileyam kōḍum koḷagumam boṇalu kaṭṭisi chatu-
30. rgg uttarāyāṇa-saṃkramaṇa grahaṇa vyatipātadandu
dānam māḍida phalav | dharmmamam ki-
31. yal ā kavileyuman ā Brāhmaṇaru-man ā tithi-vāradalu
32. rmmamam pratipāḷisuvudu | sva-dattam paradattam vā
yō harēta
33. jāyate krimiḥ | māṇḍa maha śrī śrī pāḷita śī

34. jā-lōlāṃ viśada-yaśōllāṃ Guṇasēnapañḍitaṃ budha ni . .
 35. , purandaraṃ Guṇasēnapañḍita . . .

Translation.

Lines 1-6—

With saints who have mastered all the śāstras Śrī Vardhamāna-svāmī'. . . after Bhadrabāhubhaṭṭāraka; after Bhūtabālī Puṣpadanta-svāmī; after Ēkasandhī [Sumati]; after Akāṣāṇkadēvar; after Vakragrīvāchārya; after Vajrapāṇḍi-bhaṭṭāraka; after Simhapāṇḍi, Kanakasēna, Vādirāja, Śrīvijayadēva, Śāntidēva, Puṣpasēna, Ajitasēna Pañḍitadēva, Kumārasēna, Mallishēṇa Maladhari, [came] Śrutakīrti-śrīpāla, possessed of fine speech and a destroyer of the pride of the titled disputants.

Lines 7-11—

The greatness of the fame of Śrīpāladēva excelled in his mouth, the movement of the sea of six tarkas the skill in his composition of prose or poetry or speech was ever a success by its very nature Some are skilled in disputation, some in recitation and some in eloquence. But Śrīpāladēva is an adept in all the four kinds of learning. He is skilled in logic, grammar and Āgamas and is a treasure of learning in the knowledge of the three.

Lines 11-12—

His colleagues (sadharṇar):—Anantavīrya-brati had unceasing flow of eloquence. Even Bharga could not find fault with his discourses in which he spoke about the renunciation of the vargas (objects of human desire).

Lines 12-13.

The disciples of that Śrīpāla Traividya-dēva:—Victorious is the lord of ascetics Vāsupūjya who obtained wisdom from the worship of the lotus feet of Traividya-vidyāpati (Śrīpāla-Traividya), whose joy was increased by the tasting of the nectar issuing from the ocean of Siddhānta, who was deeply versed in the art of initiation (dikṣhā), teaching (śikṣhā), and protection, who is ever served by true devotees (bhavya) and who is an embodiment of uprightness (dākṣiṇya).

Lines 14-15—

O king of saints, Vādirāja: you are shining with the assemblage of qualities of honesty, purity and humanity and are free from greed, pride, conceit and anger and are possessed of pure conduct, and knowledge of śāstras.

Lines 15-19—

A bee at the holy lotus feet of Śrīpāla-traividya and a minister of the auspicious Hoysaḷa king is Mācha-daṇḍādhiṣṭa. Jina is his support, king Viṣṇu, the orna-

ment of kings is his protector, the famous Ēreyanga-veggaḍe is his father, the world-famous Rājavve is his mother, Immaḍi daṇḍanāyaka is his uncle:—blessed indeed is the great minister Māchiṇadaṇḍauātha:—who else is so blessed? Māchachamūpa, the minister of king Narasiṃha, is a Brihaspati in his power of counsel, a lion in battle, possessor of unrivalled brilliance and a kalpa tree in liberality.

Lines 19-35—

Be it well. Possessed of all the good attributes, the illustrious mahāpradhāna Māchiyaṇa-daṇḍanāyaka, for the repairs of the basadi of Ādidēvar built by Śrīpālātraividyadēva, champion to hostile disputants, a lion to the elephants the disputants, mahāmaṇḍalāchārya, who was his guru in the *vratas* (performance of special rites of worship) and the teacher of śāstras (śrutaguru) and for the eight-fold worship of the said god and the feeding of ascetics made a request to the king at the time of his making great gifts during the uttarāyaṇa-sankramaṇa in the year Śrīmukha, the Śaka year 1076.

Thereupon Hoysaḷa Śrī Nārasimhadēvar granted the village Nāgarahāḷu in Kabbhunāḍu free of taxes with pouring of water for the god Ādidēvar.

The four boundaries of the above *dāvadāna* village (granted for the worship of gods) Nāgarahāḷ are:—to the east Kalladoṇe Saṇcharivaḷḷa: to the south-east the high road branching off from a side of the Kaḷavaḷakoḷa pond; to the south Jālada-haḷḷa and to its west Kendaḷirahaḷḷa: to the south-west Huliyaḷaḷ Āḷa (baniyan tree): to the west Huliyaḷaḷḷa: to the north-west Śūlada-hiriya-kaṇi (the big stone of impalement): to the north the hillock to the north of the big road leading to Bhāgeḍe (village): to the north-east Kodayāḷa: to its south a stone set up.

To those who carry on the gift (or who make food offerings) to the temple of Ballajinālaya of the village Nāgarahāḷ situated within the above four boundaries, to be respected by all, accrues the merit of giving away a thousand cows on the banks of the Ganges with their horns and hoofs bound in gold (to Brahmins versed in the four vedas) on the occasions of uttarāyaṇa-sankramaṇa, eclipse and vyatīpāta. He who destroys it will incur the sin of killing those cows and Brahmins on those occasions . . . This charity should be maintained. He who takes away the land given by himself or others will be born as worm . . . Good fortune . . . Guṇasēna-paṇḍita, possessed of great fame, a Purandara.

Note.

This slab was dressed and fixed in the roof of the Chennakēśava temple. It was recently taken down and kept in the maṇṭapa in the prākāra.

The top of this slab is missing and several letters are lost at the beginning and end of lines 1 to 9 and 30 to 35.

It is a Jaina grant and gives the genealogy of Jaina gurus from Vardhamāna to Śrīpāla Traividya-dēvar. This genealogy is similar to that given in Śravana Belgola inscription 67, Chennarāyapaṭṇa 149, and Kadur Taluk 69.

Māchadaṇḍādhiśa, a general under the Hoysala king, Narasimha I and son of Ereyanga-veggade and Rājavve and disciple of the Jaina teacher Śrīpāla-traividya is stated to have given away the revenues of the village Nāgarahāḷ in Kabbhunāḍ free of tax for the completion or repairs of the basadi of Ādidēva and for the daily services therein. The donor is said to have obtained the above village Nāgarahāḷ from the king Narasimha while he was engaged in the performance of various gifts.

The boundaries of the village are next given as also the usual imprecations.

The date of the grant is given as Ś 1076 Śrīmukha-saṃvatsara Uttarāyaṇa-sankramaṇa and corresponds to December 25, 1153 A. D.

It is difficult to identify Māchana-daṇḍanāyaka referred to in the above grant. He is said to have been brought up under the protection of king Viṣṇuvardhana though he was at the time of the grant mahāpradhāna daṇḍanāyaka under Narasimha I. His father-in-law or uncle (māva) is named as Immaḍi-daṇḍanāyaka. A general of Viṣṇuvardhana named Viṣṇu-daṇḍādhiśa is also styled as Immaḍi-daṇḍanāyaka in a record at Bēlūr (E. C. V. Belur 17). He is also therein stated to be a disciple of the Jaina guru Śrīpālatraividya. It is probable that the donor of the present grant Māchana-daṇḍanātha was the nephew or son-in-law of the above Viṣṇu-daṇḍādhiśa.

11.

On another stone at the same place.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲು [ಕೋಟೆಯ ಕಲ್ಲು].

1. ಮಿಚಿಕಿ ಸೆಟ್ಟಿಯರು ಸ್ವಾಮಿಧಾರಾದ ಭತ್ತಿಯ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮಾಡಿದರು

Note.

This short inscription found on a slab in the fort wall at Bēlūr and now kept in the maṇḍapa of the temple, records that a person named Michikiseṭṭi renovated the western wall. To which institution this wall belonged cannot be determined. Probably it was some temple.

No date is given. The characters seem to belong to the 16th century A. D.

At the same place on another slab.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನಮೇಲೆ

1. ಂ ದುನಂದಿರು ರ
2. ಂ ಪುಷ್ಕರಾಜವೊ
3. ಂ ದೆಯರು ಮಾಡಿ
4. ಂ ಸಿದ ತರ ಚೆನ್ನೆ
5. ಂ ಯಸೇವೆ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This slab lay buried below the *dhvajastambha* in the Kēśava temple. It records the paving of the yard, near the *dhvajastambha* in the Kēśava temple at Bēlūr made under the orders of Dunandīru Raghupatirāja Voḍeyar.

No date is given. The characters belong to the early part of the 16th century. A mahāmaṇḍalēśvara Raghupatirāja Voḍeyar, son-in-law (aliya) of Tirumalarājayadēva and a subordinate of the Vijayanagar king Achyutarāya, is referred to as a chief of Hasean in two records dated Ś 1457 and Ś 1460 (E. C. V. Belur, 223 and E.C. VI, Chikmagalur, 127).

The title Dunandīru is applied to Raghupatirāja Voḍeyar. Its meaning is not clear. The title Manandi is applied in a record of Belur Taluk (Belur 223) to the same chief.

The date of this record may be taken as about Ś 1460 or 1538 A. D.

At the village Halebidu in the hobli of Halebidu, on a viragal in the land of Virabhadragauḍa.

Size 3'-6" × 2'-6".

Kannada language and characters.

ಬೀಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ವೀರಭದ್ರಗೌಡರ ಹೊಲದಲ್ಲಿರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1ನೆಯ ಅಡ್ಡ ಪುಟ.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಯ ಚಂದ್ರ ಚಾವ ರ [ಚಾರ] ವೆತ್ತೈರೋಕ್ಕ
2. ನಗರಾರ ಧ ಮೂಲಪುಂಭಾಯ ಸಂಧನೆ
3. ತಾರಸಾರ ವಕ್ಕರದ ಮಾಗ್ಗೊರಸುಧತ್ತಯೋವು
4. ಸೋಮವಾರದಂದು ಮಗದನಮೇಲೆ ಸಾರಸಂಗದೇ

ಶ್ರೀಮಃ ಅದ್ವೈತಃ.

5. ಮನಃ ದಂದು ಅಯಿದವೋತ್ತದ ಅಂಘರೇಕರಿಗೆ ಯರೇಗ
6. ನೂರ ಕೋಟಿಗೆ ದೇಸನಿದ್ದು ಅರುನಾಲೆ ಎರಪಗ ಚಿರೆಯು
7. ಸಾಮಿಕಾರ್ಯಕೆ ಮಾಬ್ಬರವಂಥಳಿಹುಮು ಸ್ವರ್ಗತನಾದ
8. ಆತನ ತಮಂದಿರು ಅಯ್ಯವರೆಹುಮು ಪರೋಕ್ಷವಿಮು
9. ಒಂ ಮಾಡಿ ನಿರಿಸಿದ ವೀರಗಲ್ಲು !

Note.

This viragal record begins with the usual verse in praise of Śambhu. It describes a battle between Nārasingadēva (probably the Hoysala king Narasimha II) and the king of Magara in which the Angharekas of Ayidumotta were ordered to besiege the village Yeleganūr. In this battle a warrior named Arusāle Eraghaga Oheleya is stated to have fought, killed the enemy troops and departed to heaven. The present viragal is said to have been set up by his younger brothers Ayyapa and Lehaya.

The date is given as Tārana sam. Mārgaśīra śu. 13 Monday. No śaka year is given. The characters seem to belong to 13th century and it is probable that Tārana of this record might be identical with S' 1146 Tārana. The whole date would then be equivalent to Monday, 25th November 1224, when Narasimha II was the king of the Hoysala kingdom. It is also known that Narasimha II took the title Magara-rājya-nirmūla, uprooter of the Magara kingdom and he is said to have defeated Magara king and captured his elephants (E. C. VII, Channagiri Taluk, 72).

14

On another stone in the same field.

Kannada language and characters.

ಅದೇ ಹೊಲದಲ್ಲಿ ಬರುವಿನ ಮೇಲೆ ಹೂತಿರುವ ಕಲ್ಲು.

(ಮೇಲ್ಕಾಗ ಒಡೆದುಹೋಗಿದೆ.)

1. . . . ಮೂಲ . . . ನಂ . . . ಶ್ರೀಮಃನುಮ
2. ಹಾಮಂಡಲೇಶ್ವರಂ ಶ್ರೀಧುವನಮ್ಬ
3. ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾ
4. ೨ ನೊಣಂಬವಾಡಿ ಬನವನೇ ಹಾನುಂಗಲ್ಲುಗೊಂ
5. ದ ಧುಜಬಳ ವೀರಗಂಗ ಶ್ರೀ ನಾರಸಿಂಹ
6. ಹೊಯ್ಸಣ ದೇವರು ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋ
7. ರ ನಮುದ್ರದ ನಿರೇವೀದಿನೋಳು ನುಮನಂ
8. ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುಕ್ತ ವೀರ
9. ಶಕ ವರ್ಷದ ೧೦೯೩ನೆಯ ಬರ ನಂವತ್ಸರ
10. ದ ಸ್ರಾಮಾ ಸುದ್ದ ಪಂಡಮಿ ಬುಧವಾರದಂದು

11. ಕಲಮಾರೆಯನಾಯಕ ನಾರಸಿಂಹದೇ
12. ಪರ ಪ್ರಥಮ ರಾಜ್ಯದಂದು ದಾರಾ ಪೂ
13. ವ್ಯಕ್ತಂ ಮಾಡಿ ಮಾರೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟ
14. ತ್ರಿಕದಯ ಕೆಳಗಲ ಗದ್ದೆ ಅಕೆಪವ
15. ಕೆಳಗಲ ದೇವದಾನಕಂಕೊಟ್ಟು ಬಡಗದಾರಿ
16. ಮೇರೆ ತೆಂಕಲು ಮೊರಡಮೇರೆ ಮೊರಡಲ
17. ಶಾಂವ್ಯದ ಕೊಣನ ಅಲಮೇರೆ ಪಡವಲು
18. ಕೆಪಮೇರೆ ದೇಗುಲದ ಮುಂದನಾದು ಹೂದೋಟ
19. ದ ಸೀಮೆ ಬಡಗಲು ಸಾದವೆಗ್ಗಡೆಯವಳಮೇರೆ ಮೂ
20. ಡಲು ಬಿದಿರ ಕುಡಲು ಮೇರೆ ತೆಂಕಲುದಾರಿ ಮೇರೆ ಸ್ತಾನ
21. ಕ್ಯಾಡಾಯ್ಕಂ ಡಾಮ ಜಿಯರಿಗೆ ಧಾರೆಯೆಪದುಕೊಟ್ಟರು
22. ಮಾರೆಯನಾಯಕ ಈ ಧರ್ಮವಂ ಆರಾನು ಪ್ರತಿಪಾಳಿಸದ
23. ಪರು ಸಕಪ್ರಕವಿರೆಯಂ ಸಹವ್ಯಾಂಹ್ಯಣಿಯಂ ವಾ
24. ರಾಜನಿಯಲು ಕೊಂದ ದೋಷಂ ಸಾಗ್ಗೊ

Transliteration.

1. mûla num śrīmanu ma-
2. hā-maṇḍalēśvaram Tribuvanamalla
3. Talakāḍu Kongu Nangali Gaṃgavā-
4. ḍi Noṇambavāḍi Banavase Hānumgallu-gom-
5. ḍa Bhujabaḷa Viraganga śrī Nārasimha-
6. hoysaṇa-dēvaru śrīmad rājadhāni Dô-
7. rasamudrada nilevidinoḷu sukha-saṃ-
8. kathā-vinôdadim rājyam geyyuttam ire
9. śaka-varshada 1093 neya Khara-saṃvatsara-
10. ḍa Śrāvāṇa suddha panchami Budhavāra-dandu
11. Halamāreyaṇāyaka Nārasimha-dē-
12. vara prathamarājyaḍandu dhārā-pû-
13. rrvakam māḍi Mārēśvara-dēvarige koṭṭa da-
14. tti kereya kelagaḷa gadde ā-kere-va-
15. ḷagāgi dēva-dānakam koṭṭudu baḍaga dāri
16. mēre tenkalu moraḍi mēre mûḍal i-
17. śāṇnyada koṇana āla mēre haḍavalu
18. kere mēre dēgulada muṇḍaṇadu hûdôṭa-
19. ḍa stane baḍagalu Sādaveggaḍeyaveḷa mēre mû-
20. ḍalu bidira him lala mēre tenkalu dāri mēre stāna-
21. kkāchāryyam Chāmajiyarige dhāre yeradu koṭṭaru
22. Māreyaṇāyaka i dharumavam āraṇu pratipālisada-
23. varu sahasra-kavileyam sahasra-Brāhmanaparavam Vā-
24. rāṇasiyalu komda dôsham sārgge

Translation.

While the illustrious mahâmaṇḍalêśvara, Tribhuvanamalla, conqueror of Talakâḍu, Kongu, Nangali, Gangavâḍi, Noṇambavâḍi, Banavase and Hanungal, Bhujabala-vīraganga Śrī Nārasiṃha Hoysaṇadēvar was ruling the kingdom in peace and wisdom at the capital Dōrasamudra:—

On Wednesday, 5th lunar day of the light half of Śrāvaṇa in the year Khara, the Śaka year 1093:—

Halamāreyaṇāyaka granted to the god Mārêśvara with pouring of water in the prathamarājya (lit. first kingdom) of Nārasiṃhadēvar:—

A rice land behind the tank is given away along with the tank for dēvadāna (gift to temples). Its boundaries are to the north, the road, to the south, hillock, to the east and north-east the banyan tree, to the west the tank. Also a flower garden in front of the temple is given away for the god. Its boundaries are to the north Sādaveggaḍeyaveḷḷa, to the east the bamboo and to the south the road.

The land and the flower garden are given away with pouring of water to Châmājīya the *dehōrya* (priest) of the sthāna (temple), by Mārēyaṇāyaka. Those who do not protect this charity will incur the sin of slaying thousand cows and thousand Brahmans.

Note.

This records the gift of some lands for a Śiva temple by a person named Hala Māreyaṇāyaka during the reign of the Hoysaḷa king Nārasiṃha I in the year Ś 1093 Khara sam. Śrāvaṇa śu 5 Budhavāra. The date corresponds to July 9, 1171 A. D. a Friday and not Wednesday as stated in the grant.

The phrase *Prathamarājya* used in connection with Nārasiṃhadēvar in line 11 cannot be clearly made out. *Prathamarājya* literally means the first kingdom. Even taking it to mean the first year of the kingdom of Nārasiṃhadēvar the year S 1093 or 1171 A. D. will not suit the period as Nārasiṃha II came to the throne at about 1141 A. D.—30 years before.

The usual imprecation occurs at the end of the grant.

MYSORE DISTRICT.

MYSORE TALUK.

A paper sannad of the Mysore King Kanthirava Narasarāja Vaḍeyar in the possession of the Parakāla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲಿರುವ ಕರತೆ ಕಾಗದದ ೧ನೆಯ ಸನ್ನದು.
ಇದರ ಮೇಲೆ ನರಸರಾಜರು ಎಂಬ ನಾಗರಾಕ್ಷರದ ಸಣ್ಣ ಮೊಹರಿವೆ.

ಕಂಡಿರುವ ನರಸರಾಜ ವಡೆಯರವರು.

1. ವಿರೋಧಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ೧೩ನೆಯ ಶ್ರೀಮತು || ಮೇಲುಗೋಟೆಡಾ
2. ಮೈಗೆ ಬರಹಿಕ್ಕಳುವ ನಿರೂಪ ಅದಾಗಿ ಮೇಲುಗೋಟೆ ತಿರುನಾರಾಯಣಸ್ವಾಮಿಯ
3. ವರ ಸಂನ್ವಿಧಿ ಮೊದಲಾದ ಸಂನ್ವಿಧಿಗಳಲ್ಲಿ ಪ್ರಬಂಧಾನು ಸಂಧಾನಗಳು ನಡವಾಗ ರಾಜವ
4. ದಯರೈಯನವರ ಆರಧ್ಯ ಸಂಮ್ಮ ಕರ್ತರೈಯನವರ ದಿವಸದವರೆಗೂ ರಾಮಾನುಜದಯ
5. ಪಾತ್ರತನಿಯನೆ ಅವರಿಗೆಗೆ ನಡದು ಬಂತು ಯೀಗಲೂ ಅದೇರಿಗೆಗೆ ರಾಮಾನುಜದಯ
6. ಪಾತ್ರ ತನಿಯನೆ ನಡೆಸಿಕೊಂಡು ಬರುವುದೂ ವಿರೂಪದಪ್ರತ್ತಿಯನ್ನು ಶ್ಯಾನಬಾಗರ
7. ಕಡಿತ್ತಕೆ ಬರೆಸಿ ರಾಮಾನುಜದಾರೈರ ಸಂನ್ವಿಧಿಯಲ್ಲಿ ಕಟಿಸುವದು
(ಕೊನೆಯಲ್ಲಿ 'ಶ್ರೀ' ಎಂದು ಮೊಹರಿವೆ.)

Transliteration.

Kanṭhirava-Narasarāja-vaḍeyaravaru.

1. Virōdhi-saṃvatsarada Jēṣṭha ba 13 lū śrīmatu "Mēlugōṭe Chā-
2. maige baraṣi kaḷuhida nirūpa adāgi Mēlugōṭe Tirunārāyaṇa-svāmiya-
3. vara saṃnīdhi modalāda saṃnīdhigaḷalli prabandhānu-saṃdhānagaḷu
naḍavāga Rājava-
4. ḍeyaraiyanavara ārabhya nāṃma kartaraiyanavara divasada varegu
Rāmānuja daya-
5. pātra taniyane āva-ritige naḍadu bantu yīgalū ade ritige Rāmānuja-daya-
6. pātra-taniyane naḍesikōṇḍu barruvadū nirūpada prattiyāṃnu śyānabāgara
7. kaḍittake barreṣi Rāmānujachāryara saṃnīdhiyalli kaṭisuvadu

Śrī (Seal).

Note.

A number of sannads written on old paper and belonging mostly to the 18th and 19th century were found in the possession of the Parakāla Matt at Mysore. They were obtained on loan by the kind permission of the present Head of the Matt and have been copied and edited in this report.

The sannad which is noticed here is the earliest of them and belongs to the reign of Kanṭhīrava Narasarāja Voḍeyar but it does not refer to the Parakāla Matt. The first sannad that refers to the Parakāla Matt belongs to the time of Hyder Ali and is dated in the year Chitrabhānu sam. Mārgaśīra śu. 14 which probably corresponds to November 30, 1762 A.D. Next comes the sannad of the Belūr Chief, Kṛishṇappa Nāyaka Ś 1696 Jaya sam. Phāl śu. 15 corresponding to 17th March 1775 A. D. It records the gift of a village to Rāmānuja Parakālasvāmi disciple of Vēdānta Parakālasvāmi who was a disciple of Śrīnivāsa Parakālasvāmi himself a disciple of Parakālasvāmi.

A copper plate grant at Seringapatam, E. C. III Seringapatam 64 of 1722 A.D. of the king of Mysore, Kṛishṇarāja Voḍeyar I, son of Kanṭhīrava Narasarāja Voḍeyar II, refers to an ascetic named Śrīnivāsa-yati. In lines 162-63 of the grant we find the verse

“ Śrīnivāsa-yatīndrasya kṛipayā paripushtayā
Śrīvaishṇava-śrīyā Kṛishṇarājendrōti virājate ”.

Also in lines 694-5 of the same grant we find the king Kṛishṇarāja Voḍeyar the first calling himself Śrīnivāsa-Paramahansa-parivrājaka-pravarāṅghri-sarasīruha-sāndra-makaranda-rasāsvāda-sampvardhita-bhṛīṅga-rājanum. Thus the king recognises Śrīnivāsa-yati as his guru and as his preceptor in Śrīvaishṇavism.

According to the Annals of the Mysore Royal Family, Part I, p. 163, the priest who came from Tirupati as the above king's guru is Doḍḍa Parakālasvāmi. The matt tradition identifies him with Śrīnivāsa-yati of the above copper plate and with Parakālasvāmi, guru of Śrīnivāsa Parakālasvāmi in the Belur sannad.

A nirūp dated 1811 of the king Kṛishṇarāja Voḍeyar III, calls the head of the Parakālasvāmi Matt as the *Rājaguru* and directs that special honours including the First Tirtha, Tirumāle, etc. should be offered in all Viṣṇu temples situated within the Mysore State to Parakālasvāmi or his agents. These honours are observed to this day. It is also to be remembered that in the sannad of the Belūr Chief, Kṛishṇappa Nāyaka dated in 1775 A. D. the Chief calls the Parakālasvāmi as his special guru “ Asmad asādhārana Svāmi.”

The present record belongs to the reign of the Mysore king Kanṭhīrava Narasarāja Voḍeyar and is dated the 13th lunar day of the dark half of Jyēsthā in the cyclic year Virōdhi. It is not dated in the Śaka era and there were two kings at Mysore of the name of Kanṭhīrava Narasarāja Voḍeyar, the first ruling from 1638 to 1659 and the second ruling from 1704 to 1713 and as the cyclic year Virōdhi occurred in both the reigns in 1649 and 1709 it is not easy to definitely fix the date. But the nature of the paper on which the grant is written and the language and contents make the latter date more probable for the record. Taking this year the date becomes equivalent to 24th June 1709 A. D.

The sannad is not addressed to the Parakāla Matt but it is addressed to a certain person named Mēlugōṭe Chāmaiya. The word *Śrīmatu* used before his name indicates his high position. The sannad is issued in the name of the king Kaṇṭhīrava Narasarāja Voḍeyar and on the date, mentioned in the previous para. The sannad records an order of the king that the practice of using the *tanian* (invocatory verse) of Rāmanuja Dayāpātra in sacred places like the Tirunārāyaṇa-svāmi temple at Mēlukōṭe on the occasions of reciting *Prabandhas* (Tamil hymns) which was in vogue from the time of Rājavoḍeyar, king of Mysore up to the reign of Kaṇṭhīrava Narasarāja Voḍeyar should continue in the future also in the same manner as previously. A copy of this was ordered to be written in the records of the shanbhog (accountant) and the original itself was directed to be fixed in the Sannidhi (shrine) of Rāmānujāchārya (at Mēlukōṭe).

This sannad is not directly connected with the Parakāla Matt but contains an order laying down the use of the invocatory verse commencing with the words Rāmānuja Dayāpātram in Śrīvaishṇava temples at Mēlukōṭe, etc. This invocatory verse is used by the Vaḍagale sect of the Śrīvaishṇavas at the time of reciting prabhandas in the temples. Rāmānuja-dayāpātram jñāna-vairāgya-bhūṣaṇam śrīmad Venkaṭanāthāryam vande Vēdāntadēśikam. This invocatory Sanskrit verse commencing with Rāmānuja-dayāpātram is stated in a work called Guru-paramparāprabhāvam (of the Vaḍagalai school) to have been composed by Brahmatantrasvāmi, disciple of Vēdāntadēśika and the reputed founder of the Parakāla Matt in the Kali year 4440 Bahudhānya sam. Āvaṇi-māsam śu 2 Hasta-nakṣatra which is equivalent to 18th August 1338 A.D. at Mēlukōṭe and sanctioned by Vēdāntadēśika for use in the recitation and study of the Tamil Prabandhas. It is said to have received further support from the approval of the God Ranganātha at Śrīrangam in the year Sarvadhāri. The Parakāla Matt follows the Vaḍagale usage and it is only natural that the original order advocating the use of the above *tanian* should have been secured and preserved by the Parakāla Matt at Mysore.

The sannad has a seal on the top containing the name Narasarāja in Nāgari characters and the signature Śrī below.

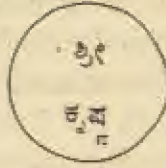
16

A sannad of Kṛishṇarāja Voḍeyar I of Mysore in the possession of the Parakāla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಖಿಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲರುವ ೨ನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲ ಬರೆದಿರುವುದು ದೇವನಾಗರ ಅಕ್ಷರ.



ಅಂಮನವರು

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು.

1. ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶುಭಿಲ್ಲೂ ಶ್ರೀ ಮತು || || ಕೈದರ
2. ಲ್ಲಿ ಪಾನ ಬಹದುರಿಗೆ ಬರತಿ ಕಳುಹಿದ ನಿರೂಪ | ಅದಾಗಿ | ವೇದಾಂತಪರಕಾಲ
3. ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲ ನಿತ್ಯಗಟ್ಟೆಯಲ್ಲೂ ನಡವಂತಾ ಬ್ರಾಂಪ್ತಣರ ನಮಾರಾಧನೆ
4. ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ಅಂದೂರು ಸ್ಥಳದ ಅತ್ತಾಣನವೂರು ಮುಂಗಿಪಟ್ಟಿ
5. ಯಂಬ ಗ್ರಾಮಗಳನ್ನು ಮಾತ್ ಶ್ರೀನಮ್ಮ || || ನವರ ಪಾದಾರವಿಂದಂಗಳಲ್ಲ ಅಪ್ಪಣೆ
6. ಕೊಡಿಸಿ ಯೀ ಗ್ರಾಮಗಳನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಯೀಮಠದ ಹ
7. ವಾಲಿಗೆ ನಡುಕೊಂಡು ಬರುವ ರೀತಿಗೆ ಮೊದಲೆ ಸ್ಥಳಕ್ಕೆ ನಿರೂಪವನ್ನು ಕಳುಹಿಸಿ
8. ಯಿರುವಮೇರೆಗೆ | ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡದು ಬರುವಲ್ಲಿ ಯೀಚೆಗೆ ಸ್ಥಳದಲ್ಲಿ ಬದು
9. ಕು ಮಾಡುವನು ಯೀ ಗ್ರಾಮಗಳಿಂದಾ ಮಠದ ಹವಾಲಿಗೆ ಬರುವ ಹಣವ
10. ನ್ನು ಸ್ಥಳಕ್ಕೆ ಕೊಡಹೇಳಿ ಉಪದ್ರವದಿಸಿ ಗ್ರಾಮಗಳನ್ನು ಅಂಕೆ ಮಾಡಿಕೊಂಡು ಮ
11. ತ್ತು ನಾನಾ ಬಗೆ ಕಿರುಕುಳ ಉಪದ್ರವಗಳ ನಡಸುವವಾಗಿ ಕೇಳಪಟ್ಟು ಯಿಧೀತು
12. ವೇದಾಂತ ಪರಕಾಲ ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲ ನಡವಂತಾ ಸಮಾರಾಧನೆ ಮುಂತಾ
13. ದ ಧರ್ಮಕ್ಕೆ ಮಾತ್ ಶ್ರೀನಮ್ಮ || || ನವರುಧಾರಾಗ್ರಹಿತವಾಗಿ ಯೀಮಠದ ಧರ್ಮ
14. ಕೆ ಧಾರನೇರದು ಕೊಟ್ಟು ಯಿರುವ ಪ್ರಕಾರಕ್ಕೆ ನಿರುಪಾಧಿಕ ಸರ್ವ ಮಾನ್ಯವಾಗಿ |
15. ಮಠದ ಹವಾಲಿಗೆ ನಡದು ಬರುವಲ್ಲಿ ಅದೇಮೇರೆಗೆ ಮತ್ತು ಸುರುಚಿಗೂಡಿ ನಡು
16. ಕೊಂಡು ಬರತಕ್ಕ ಕಾರ್ಯದಲ್ಲಿ ಸ್ಥಳದಲ್ಲಿ ಬದುಕುಮಾಡುವನು ರೋರಿಕಿಗೆ ನಡನು
17. ವದು ಯುಕ್ತವಲ್ಲವಾದಕಾರಣ | ಯೀಗ್ರಾಮಗಳಲ್ಲ ಯಿರುವರೆಗೆ ತೆಗದು
18. ಕೊಂಡು ಯಿರುವ ಹಣವನ್ನು ಪುನಃಕೊಡಿಸಿಬಿಟ್ಟು ನಿರೂಪಕಟ್ಟೆ ಪ್ರಕಾರಕ್ಕೆ
19. ಮಠದ ಹವಾಲಿಗೆ ಗ್ರಾಮಗಳನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡುಕೊಂ
20. ಡು ಬರುತ್ತಾ ಮುಂದೆ ಆರಾದರೂ ಕಿರುಕುಳ ಉಪಹಾಸನಡವಂತೆ ಸ್ಥಳದಲ್ಲಿ ಬ
21. ದುಕುಮಾಡುವನಿಗೆ | ತಾಕೀತಿಯನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಸರಾಗವಾಗಿ ನಡುಕೊಂಡು
22. ಬರುವದು | ಶ್ರೀ

Transliteration.



Anpmanavaru

Krishnaraja Vadeyaravaru.

1. Chitrabhānu-sampvatsarada Margaśira śu 14 llū śrīmatu || Haidara-
2. llikhāna-bahadurige baraśi kaḷuhida nirūpa¹ adāgi¹ Vēdānta Parakāla-
3. svāmigaḷa maṭṭadalli nityagaṭṭeyallū naḍavamttā Brāhmanpara samā-
rādhane
4. muṇttāda dharmakke Andūru-sthaḷada Attāpi Navalūru Muṇṭṭipatti
5. yamba grāmagaḷamnnu Mātru-śrī namma¹ [amma]¹ navara pādāra-
viṇḍamgaḷalli appane-
6. koḍisi yī grāmagaḷamnnu nirupādhika-sarvamānyavāgi yī maṭṭada ha-
7. vālige naḍasikoṇḍu baruva ritige modale sthaḷakke nirūpavamnnu
kaḷuhisi
8. yiruva mērege¹ sarvamānyavāgi naḍadu baruvalli yichege sthaḷadalli
badu-
9. ku māḍuvanu yī grāmagaḷimḍā maṭṭada havālige baruva haṇava-
10. nnu sthaḷakke koḍahēli upadrapaḍisi grāmagaḷamnnu amkke māḍikoṇḍu
ma-
11. ttu nānā-hage kirukuḷa upadragaḷa naḍasuvadāgi kēḷapaṭṭu yidhitu
12. Vēdānta-parakāla-svāmigaḷa maṭṭadalli naḍavamttā samārādhane
muṇttā-
13. da dharmakke Mātruśrī namma¹ [amma]¹ navaru dhārāgrāhitavāgi
yī-maṭṭada dharm-
14. kke dhāreneradu koṭṭu yiruva prakārakke nirupādhika sarvamānyavāgi
15. maṭṭada havālige naḍadu baruvalli adē mērege mattu suruchi gūdi
naḍasi-
16. koṇḍu baratakka kāryadalli sthaḷadalli baḍuku māḍuvanu yī ritige naḍasu-
17. vadu yuktavallavāda kāraṇa¹ yī grāma-gaḷalli yiduvarege tegadu
18. koṇḍu yiruva haṇavamnnu punaḥ koḍisi biṭṭu nirūpa kaṭṭe prakārakke
19. maṭṭada havālige grāmagaḷamnnu nirupādhika sarvamānyavāgi naḍasi
koṇ-
20. ḍu baruttā muṇḍe ārādarū kirukuḷa upahati naḍasadamtte sthaḷadalli
ba-
21. ḍuku māḍuvanige¹ tākītiyamnnu baresi koṭṭu sarāgavāgi naḍasi
koṇḍu
22. baruvadu¹ Śrī

Note.

This sannad has a small seal with the letters Śrī Kṛṣṇa in Nāgari characters on the top. Below are two small lines, the upper one containing the name Ammanavarū and the lower one the name Kṛṣṇarājavadēyaravarū. Below these is the main body of the sannad consisting of 22 lines and in the last of these is the letter śrī standing for the royal signature.

The sannad records a grant made by the Mysore king Krishnarāja Voḍeyar (II) and his mother (Ammanavaru). It is addressed to Haidar Alli Khānabāhadur or Hyder who was the ruler of the Mysore State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Mārgaśīra in the year Chitrabhānu. No Śaka year is given but the only year Chitrabhānu in which Hyder was ruling is Ś 1684 and the whole date is equivalent to November 30, 1762 A.D. Krishnarāja Voḍeyar II was the king of Mysore from 1734 to 1766, and Hyder was ruling under him as sarvādhikāri. Dēvājamānni was the king's adoptive mother.

The sannad begins with a statement that the villages Attāni, Navalūru and Mungipatti situated in Andūru-sthala were given away as ordered by the king's mother, free of taxes to the Matt of Vēdānta Parakālasvāmi for carrying on the charities like the feeding of Brahmans every day.

It is next stated in the sannad that some time after the above villages came into the possession of the Matt, a local agent (*sthaladalli badukumāḍuvanu*) was demanding for himself the rent due to the Matt and brought the villages under his authority and in various ways caused trouble.

The sannad concludes with an order that as the said villages were granted for the feeding of Brahmans in the Matt of Vēdānta Parakālasvāmi, the local agent had no right to interfere in the above manner and he was to be ordered to make over the money exacted till then to the Matt and to allow the Matt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Matt in the enjoyment of the villages.

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A sannad of the Bēlūr Chief Krishnappa Nāyaka, dated Ś 1696 in the possession of the Parakāla Matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ವಿನಯ ಪನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀರಾಮ.

ಶ್ರೀ ಚಂಪರಾಯಾ ಎಂಬ ನಾಗರಾಕ್ಷರರ ವಸಿಕರು.



1. | ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಟಿ ಚಂದ್ರಚಾವುರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಭ
2. ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ | ಹರ್ಲೇರ್ಲರಾವರಾಹಶ್ಚ ದೌಪ್ಪಾದಂಚಸ್ತವಾತುಮಃ | ಉದ್ಭತಾ
3. ಮೇದಿಸೀ ಯೇನ ಕಳಂಕಮಿವ ಯುಕ್ತಸಾ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ
4. ವರುಷ ೧೬೯೩ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಜಯ ನಾಮಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೧೩
5. ಲ್ಲೂ ಶ್ರೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಪಾದನಾ ಚಾರ್ವೇದ್ಯಭಯ ವೇದಾಂತ ಪ್ರವರ್ತಕರಾದ |
6. ಶಾಂತ ಶಮದಮಾದ್ಯನಂತ ಕರ್ಯಾಣ ಗುಣಗಣ ಪರಿಪೂರ್ಣರಾರ | ಅಸ್ತದಸಾಧಾ
7. ರಣಸ್ವಾಮಿಗಳಾದ | ಶ್ರೀಮತ್ಪವಿ ಕಥಕ ಕಂಠೀರವ ಚರಣನಳಿನಯುಗಳ ವಿವೃತ್ತಸ
8. ಮಸ್ತಾತ್ಮಧರರಾದ ಶ್ರೀಮತ್ತರಮಹಂಸ ಪಂಪ್ರಾಜ ಕಾಡಾರ್ಯರಾದ | ಪರಕಾಲಸ್ವಾಮಿ
9. ಗಳವರ ಸಯ್ಯಮೀಂದ್ರ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವ
10. ರ ಕರುಣಾ ಮೃತ ಪಾತ್ರರಾದ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾ
11. ದಂದ | ರಾಮಾನುಜ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಸೇವೆಗೆ | ಕಾಶ್ಯಪ ಗೋತ್ರದ ಆ
12. ಪವ್ತಂಧ ಸೂತ್ರದ ಬೇಲೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪ ನಾಯಕ
13. ರ ಪೌತ್ರರಾದ | ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು | ಬರಶಿ ಕೊ
14. ಟ್ಲಿ ಧೂದಾನ ಗ್ರಾಮ ಶಾಸನ ಕ್ರಮವೆಂಕೆಂದರೆ | ಪೂರ್ವದಲ್ಲ | ಶ್ರೀಮದ್ರಾಪಾಧಿರಾಜ
15. ರಾಜ ಪರಮೇಶ್ವರ ಪೌಡ ಪೃತಾಪ ನಪ್ರತಿಮ ಶ್ರೀವೀರನರಪತಿ ಕೃಷ್ಣರಾಯ ಮಹಾರಾ
16. ಯರೈಯನವರು | ನಂಮ ವೃದ ಪ್ರತಿತಾಮಹರಾದ ಶ್ರೀಮತ್ತಿಂದ್ರ ಗೋವಿಂದ ಶಿವ
17. ಕರಗಂಡ ವರ್ವಾಂಕ ಭೀಮ ಬರಿದಸವ್ತಾಂಗ ಹರಣ | ತುರಗದಳ ವಿಧಾಡಮ
18. ಣಿನಾಗಪುರವರಾಧೀಶ್ವರ ರಾದಂಥಾ ಯರ ಕೃಷ್ಣಪ್ಪನಾಯಕರವರಿಗೆ ಪಾಲಿಸ್ತ
19. ಬೇಲೂರ ರಾಜ್ಯಕ್ಕೆ ಸಲುವ ಜಗೂರ ನೀಮೆವಳಿತವಾದ ಕಸಬೆ ಸ್ಥಳದ ಯಸಳೂ
20. ರು ಮಂದೆಕೂಡಿದ | ಬಯಲಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವವಾದ | ಕ್ಯಾತೆ ಗ್ರಾಮಕ್ಕೆದಕ್ಷಿ
21. ಣವಾದ | ಊರು ಗುತ್ತಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮವಾದ ಚೆನಾಪುರಕ್ಕೆ ಉತ್ತರವಾದ |
22. ಯೇಚತುರ್ಗಡಿ ಮಧ್ಯದ ಹುಲುಗಳರೆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಕಂದಾಯ ಗೆ ೭೩೪೨||
23. ಕ್ಕೆ ದೇವದಾಯ ಗೆ ೧||೦ ಬ್ರಂಹ್ಮದಾಯ ಗೆ ೩೩೪೦ ಬಿಡಿಮಂವನ್ನಗ ||೦ ಅಂತುಗ ೩೩೪೦
24. ನುಳಿದು ಶುಭ ನಿಂತ ಕಂದಾಯ ಗೆ ೩೪೪೨ ||೦ ಮೂವತ್ತೆಂಟು ಯರದು ಹಾ ವಡ್ತದಧೂ
25. ಮಿಯಂನ್ನು ನಂಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಪುಂಜ್ಯರೋಕವಾಗದೇಕೆಂದು | ಪರಕಾಲಸ್ವಾಮಿ
26. ಗಳ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರುಣಾಮೃತಪಾತ್ರ

back

27. ರಾದ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ | ರಾಮಾನುಜ ಪ
28. ರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ | ಕಾಶ್ಯಪಗೋತ್ರದ ಆಪವ್ತಂಧ ಸೂತ್ರದ ಬೇ
29. ಲೂರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ | ವೆಂಕ
30. ಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು | ಹುಲುಗಳರೆ ಗ್ರಾಮದಲ್ಲ ನಿಂ
31. ತ್ತ ಕಂದಾಯ ಗೆ ೩೪೪೨||೦ ದ ಧೂಮಿಯಂನ್ನು ಯೇಚಿಡಿಯಲ್ಲ ಮೇಲುಗೋಟ್ಟಿಯಾ
32. ದವಗಿ ಕ್ಷೇತ್ರ ಕರ್ಯಾಣ ತೀರದಲ್ಲೂ ಸಹಿರಂಜೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೃ
33. ಪ್ಪಾರ್ಪಣವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ | ಯೇಧೂಮಿಗಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ
34. ಜಲತರುಪಾಪಾಣನಿದಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗೃಹರಾಮ ಕ್ಷೇತ್ರಮು
35. ಂತೃಗಿಯದ್ವ ಸರ್ವಸ್ವಾಂಮೃತಂನ್ನು ಅಗುನಾಡಿಕೊಂಡು ದಾನಾಧಿವಿನಿಮಯ ವಿಕ್ರಯ
36. ಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಂಮ ಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂಧ್ರಾರ್ಕ
37. ಸ್ವಾಯಿಗಳಾಗಿ ಅನುಧರಿಸಿಕೊಂಡುಬಾಹದಂದು | ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕೃಪಾ
38. ಕಟಾಕ್ಷ ಲಬ್ಧರಾದ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರುಣಾಮೃತ ಪಾತ್ರರಾದ |

39. ವೇದಾಂತ್ ಪರಕಾಲ್ಪಾಸ್ತಮಿಗಳವರ | ಕರಕಮಲ ಸಂಜಾತರಾದ | ರಾಮಾನುಜ ಪರ
40. ಕಾಲ್ಪಾಸ್ತಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ | ಕಾಶ್ಯಪಗೋತ್ರದ ಅಪಸ್ತಂಭನೂತ್ರದ | ದೇವ
41. ರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ವೆಂ
42. ಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು ಬರಶಿಕ್ಷುಟ್ಟ ಭೂದಾನ
43. ಶಾಸನ | ಯದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯಚಂದ್ರಾವನೋನಲಶ್ಚದ್ಯಾ ಭೂಮಿ
44. ರಾಜ್ಯಕ್ಕೆ ಹೃದಯಂಯಮಶ್ಚ | ಅಪಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯಾ ಧರ್ಮಸೃಜಾನಾ
45. ತಿ ಸರಸ್ವ ವೃತ್ತಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ | ದಾನಾ
46. ತ್ಪೂರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ್ಭುತಂಪದಂ | ಸ್ತೌದತ್ತಾದ್ಭಿಗುಣಂಪುಂಜಂ ಪರದ
47. ತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ತದತ್ತಂ ನಿಜ್ವಲಂ ಧವೇತ್ | ಮದ್ಭುತಜಾಃ
48. ಪರಮಹೀನಶಿವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾಸ್ತತತ ಮುಚ್ಛಲಧರ್ಮಚಿತ್ತ | ಮದ
49. ರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತೃತ್ವಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ 'ಶ್ರೀಚಂದ್ರನರಾಯಾ' ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹಿದೆ.

Transliteration.

Seal.

Śrī Chamnarāya.

1. 'śubham astu'namas tunga-śiraś-śhumbi-śhandra-śhāmara-śhārove
trailōkya-nagarā-rambha-
2. mūla-stambhāya Śambhave'Harér līlā-varāha-ścha daushtṛā-danḍas sa
pātu vah'udhṛita
3. mēdint yēna kaṣampkam iva yatra śā'svasti śrī vijayā-bhyudaya Śālivāhana
śaka
4. varuṣa 1696 nē vartamānakke saluva Jayanāma-sampvatsarada Phālguna
śu 15
5. llū śrīmad vēda-mārga- pratishṭhāpanāchāryōbhaya-vēdānta-pravartā-
karāda
6. śānta-śama-damādyanamta-kalyāṇa-guṇagaṇa-pari-pūrnarāda'asmad-
asādhā-
7. raṇa-svāmigaḷāda'śrīmat Kavi-kathaka-kamṭhtrava-charaṇa-naḷina-
yugaḷa-vinyasta-sa-
8. mastātma-bhararāda śrīmat-paramahansa-parivrājakāchāryarāda Para-
kālasvāmi-
9. gaḷavara sayyamtipdra-kripā-kaṭāksha-labdhārāda'Śrīnivāsa- Parakāla-
svāmigaḷava-
10. ra karuṇā-mṛita-pātrarāda'Vēdānta-parakāla-svāmigaḷavara kara-kamala
sarpjatarā-
11. dantha'Rāmānuja-parakāla-svāmigaḷavara maṭṭhada sēvege'Kāśyapa-
gōtrada A.

12. pastambha-sûtrada Bêlûra Venkaṭâdri-nâyakara prapautrarâda¹ Kṛishṇa-panâyaka-
 13. ra pautrarâda ¹Venkaṭâdrinâyakara putrarâda¹ Kṛishṇappanâyakarû¹ baraṣi ko-
 14. ṭṭa bhûdâna-grâma-śâsana-kramaventendare ¹pûrvadalli¹ śrtimaḍ rājâdhirâja
 15. rājaparamêśvara praudhapratâpan apratima śri vīranarapati Kṛishṇa-râyamahârâ-
 16. yaraianavarû¹ namma vṛidha-prapitâmaharâda śrīmat simdhugôvinda hima-
 17. karagaṇḍa dhavaḷampka-bhīma barida-saptâṅgaharapa¹ turagadaḷa-vibhâḍa Ma-
 18. piṇâgapura-varâdhiśvarar ādanthâ Yarakṛishṇappanâyakaravarige pâlḷṣta
 19. Bêlûra rājayakke saluva Aigûra sime-valitavâda kasabê-sthaḷada Yasaḷû-
 20. ru-mande kûḍida¹ Bayalahaḷli-grâmakke pûrvavâda¹ Kyâte-grâmakke dakshi-
 21. navâda¹ Ūruguttigrâmakke paśchimavâda Channâpurakke uttaravâda¹
 22. yi chaturgaḍi-madhyada Hulugaḷale-grâmakke saluva kampâya 73 6 2½o
 23. kke dēvadâya ga 1½o Brahmamadâya ga 336o biḍimânya ga ½o aṃttu ga 356o
 24. nuḷidu śudhanimta kampâya ga 386 2½o mûvattenṭu yaraḍu haṇa vaḍḍa bhû-
 25. miyaṃṇnu namma mâtâ-pitṛigaḷige puṇyalôkavâgabêkendu¹ Parakâla-svâmi-
 26. gaḷa kripâ-katâksha-labdharâda Śrīnivâsa-Parakâlasvâmigaḷavara¹ karuṇâp-rita-pâtra-
- Back
27. râda¹ Vêdântta-Parakâla-svâmigaḷavara karakamala-samjâtar âda¹ Ramanuja-Pa-
 28. rakâlasvâmigaḷavara maṭṭhâda sêvege¹ Kâśyapa-gôtrada Âpastambha-sûtrada Bê-
 29. lûra Venkaṭâdrinâyakara prapautrarâda¹ Kṛishṇappa-nâyakara pautrarâda¹ Venka-
 30. ṭâdrinâyakara putrarâda¹ Kṛishṇappanâyakarû¹ Hulugaḷale-grâmadalli niṇ-
 31. tta kampâya ga 386 2½o da bhûmiyaṃṇnu yi-tithiyallu Mēlugôṭṭe Ya-
 32. davagiri Kshêtra Kalyâṇi-tiradallû sahiranyôdaka-dâna-dhârâ-pûrvaka-vâgi Kṛi-
 33. ishṇârpanavâgi koṭṭevâgi¹ yi bhûmige saluva nidhi nikshêpa akshīṇi âgâmi

34. jala-taru pâshâna sidha-sâdhyamgaḷemba ashta-bhôga tējasvâmya grîha
râma kshêtramum-
35. ttâgi yidda sarva-svâmya-vamnnu âgu-mâḍikoṇḍu dânaḍhi-vinimaya-
vikraya-
36. mḡalige yôgyavâgi sarvamânyavâgi nimma śishya-pâraṃparyavâgi A-
chandrârka-
37. sthâyigaḷagi anubhavisikoṇḍu bâhadendu¹ Parakâlasvâmigalavara kripâ-
38. kaṭāksha-labdhârâḍa¹ Śrînivâsa-parakâlasvâmigalavara¹ karuṇâmrîta-pâtrar
âḍa¹
39. Vêdânttaparakala-svâmigalavara¹ kara-kamala-sanjâtar âḍa¹ Râmaṇuja-
para-
40. kâla-svâmigalavara maṭṭhâḍa sêvege¹ Kâśyapagôtrâḍa Âpastambha-sûtrâḍa¹
Bêlû-
41. ra Venkaṭâdrinâyakara prapautrarâḍa¹ Kṛishṇappanâyakara pautrarâḍa
Vem-
42. kaṭâdrinâ yakara putrarâḍa¹ Kṛishṇappanâyakaru baraśi koṭṭa bhû-dâna-
43. śâsana¹ yidakke sâkshigaḷu¹ Âdityachandrâv anilô nalaścha dyaur bhûmi-
44. r âpô hṛidayam yamaś cha ahaś cha râtrîś cha ubhê cha samdhyâ dharmasya
jânâ-
45. ti narasya vṛittam¹ dâna-pâlanayôr madhye dânaś chhrêyônu-pâlanam¹
dânâ-
46. t svargam avâpnôti pâlanâḍ achchutam padam¹ sva-dattâḍ dviguṇam
pūṇyam paraḍa-
47. ttânu-pâlanam¹ paradattâpahârêṇa sva-dattam nishphalam bhavêt¹ mad-
vamśajâḷ
48. para-mahîpati-vamśajâ vâ yê bhûmipâs satatam ujvala-dharma-chitta¹
madha-
49. mmamêva satatam paripâlayanti tvat-pâḍa-padma-yugaḷam śîrasâ namâ-
mi

Śrî Channarâyâ.

(In Nâgari characters.)

Note.

This record has the word Śrî Râma and a seal containing the writing Śrî Channarâyâ in Dêvanâgiri characters above the main text. Below the text is also found a similar seal.

The sannad has two verses one addressed to Śambhu and the other addressed to Varâha in the beginning.

The object of the sannad is to record the gift of the village Hulugaḷale situated in Bêlûr kingdom, in Aigur sîme, Yasalûru-mande to the east of Bayalahalli, south

of Kyâte, west of Ūrugutti and north of Channâpura by the chief of Bêlûr named Kṛishṇappa Nâyaka son of Venkaṭâdri Nâyaka, grandson of Kṛishṇappa Nâyaka and great grandson of Venkaṭâdri Nâyaka to the guru of the Parakâla Matt named Râmânuja Parakâlasvâmi disciple of Vêdânta Parakâlasvâmi who was a disciple of Śrinivâsa Parakâlasvâmi who was a disciple of Parakâlasvâmi. The usual verses regarding witnesses to a man's conduct and imprecations against confiscators of property given away and the praise of kings who carry on grants made by others are next given.

The donee Râmânuja Parakâlasvâmi is praised as the establisher of the path of the Vêdas, teacher of the two Vêdântas (Sanskrit Upanishads and the Tamil Prabandhams), full of the good qualities of peacefulness, calmness and restraint, devoted to the feet of Vêdânta Dêśikâchârya, and paramahansa-parivrâjakâchârya. The guru is addressed as *asmad-usâdhâraṇa-svâmi* (our special guru or master) by the donee.

The donor Kṛishṇappa Nâyaka is described as belonging to Kâsyapagôtra and Âpastambha-sûtra and ruler of Bêlûr kingdom which was bestowed on his ancestor (vṛiddha-prapitâmaha or great-great-grandfather) Yerakrishṇappa Nâyaka by the king Kṛishṇarâya (of Vijayanagar). The titles of the Bêlûr chief given here are :— Sindhu-Gôvinda, Himakara-gaṇḍa, dhavalâmkâ-bhîma, seizer of the seven elements of sovereignty of Barida, destroyer of horse troops and lord of the excellent city of Maṇinâgapura.

The net income of the village granted, viz., Hulugalale is said to be 38 varahas two and half haṇas, the gross income per annum being 73 varahas and 2½ haṇas from which 1½ varahas were to be deducted for *dêvâdâya* (grants to temples), 33 varahas for Brahṇâdâya (grants to Brahmans) and ½ varaha for Biḍimânya (?). The grant was to be enjoyed in the succession of disciples free of taxes and with all the rights of possession. The place of grant is stated to be the bank of the Kalyâni (pond) at Mêlugôte or Yâdavagirikshêtra.

The date of the grant is given as Ś 1696 Jaya sam. Phâl śu 15 and corresponds to 17th March 1775 A. D. There is a Kṛishṇappa-Nâyaka, chief of Bêlûr, ruling from 1755 to 1794. He is evidently the donor of this grant.

Śrinivâsa Parakâlasvâmi disciple of Parakâlasvâmi is the author of a work named Nyâsavidyâ-prakâśa-vivṛiti. (Madras Oriental Mss. Cat. P. 10217 Vol. XXVII Supple.)

A sannad of Tippu Sultan of Mysore in the possession of the Parakâla Matt at Mysore.

Kannaḍa language and characters.

ಮೈಸೂರು ಸಿಟಿಮಲ್ಲರು ವ ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಲ್ಲರುವ 4ನೆಯ ಸನ್ನದು.

1. ನವಾಬ ಟೀಪುಸುಲತಾನ್ ಬಹದರವರು
2. ಶೋಭಕೃತನಂ | ಭಾವ್ರಪದ ಬ 5ನು ಶ್ರೀ ಮತು || ದೇವಸ್ಥಾನದೊಳಿ
3. ಮೆ ಪಾರುಪತ್ಯಗಾರ ಕುಪೈಯ್ಯನಿಗೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ
4. ಮೇಲಂಗೋಟಿ ದೇವಸ್ಥಾನದೊಳಿ ಪೂರ್ವಾರಧ್ಯನಡೆದು ಬರುತ್ತಾಯದ್ದದ್ದ
5. ನ್ನು ಅಂಟಿಕಾಮೈಯನು ಅಡ್ಡಿಮಾಡಿ ಯಥಾನಂತೆ ಪೂರ್ವಪ್ರ
6. ಕಾರಕ್ಕೆ ರಾಮಾನುಜದಯಾ ಪಾತ್ರ ಶ್ರೀ ಶೈಲದಯಾಪಾತ್ರ ಸಹ
7. ನಡೆದು ಬರುವಹಾಗೆ ನೇಮಕಾಮಾಡಿಸಿ ಕಳುಹಿಸಿ ಯದೀತು ಪಾ
8. ಕಾರದ್ದ ನಡೆದು ಬಂದು ಯರುವ ಪ್ರಕಾರಕ್ಕೆ ವಡಗರೆ ತೆಂಕ
9. ರೆ ಉಭಯ ಪಕ್ಷವನ್ನು ಸರಿಯಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರು
10. ತ್ತಾ ನೂತನವಾಗಿ ತಂದುಯಿರುವ ಪುಳೋಕಾಚಾರಂನ್ನು ಮೊದ
11. ಲಿಯುದ್ದ ಬಳಿಗೆ ಕಳುಹಿಸಿ ತಿರುನಕ್ಷತ್ರಕ್ಕೆ ಕೇಶವಸ್ವಾಮಿ
12. ಮುಂತಾದ ಮಂಟಪಗಳಿಗೆ ದೇವರಂವ ಬಿಜಮಾಡಿಸಿ ಅರ್ಪಪ್ರ
13. ಸಾದನಕ ಪಾಕು ಮೇಲೆಗೆ ಕೊಡಿಸುತ್ತಾ ಸ್ವಾಮಿಶೇಷೆಯನ್ನು ಸ
14. ಂಭ್ರಮದಲ್ಲ ಅಗು ಮಾಡಿಸುವದು ನಿರೂಪ ಪ್ರತಿ ಶಾನಭಾಗರ ರೆಬ
15. ಕ್ಕೆ ಬರಶಿ ಪರಕಾಲಜೀಯರ ಮಠದಲ್ಲ ಕಟ್ಟಿಸುವುದು

Transliteration.

1. Navāba Tīpūsulatān bahadaravaru
2. Śōbhakṛita sam¹ Bhādrapada ba 5 lu śrīmatu || dēvasthānada-śi-
3. me-pārupatyagāra Kupaiyyanige barasi kaluhida nirūpa adāgi
4. Mēlugōṭe-dēvasthānadalli pūrva-rabhya naḍadu baruttā yiddadda-
5. nnu Anche Śāmaiyanu aḍḍi-māḍi yidhānamtte pūrva-pra-
6. kārakke Rāmānuja-dayā-pātra Śrīśailadaya-pātra saha
7. naḍadu baruva hāge nēmakā māḍisi kaluhisi-yidhittu prā-
8. kārabhya naḍadu bandu yiruva prakārakke Vaḍagale Tempka-
9. le ubhaya-pakshavampnu sariyāgi naḍasi-koṇḍu baru-
10. ttā nūtanavāgi tandu yiruva Puḷalōkāchārapnnu moda-
11. lu yidda baḷige kaluhisi tirunakshatrakke Kēśavasvāmī
12. mupptāda maṇṭapagaḷige dēvarapna bija-māḍisi tirtha-pra-
13. sāda saha prāku mērege koḍisuttā svāmī-śēveyampnu sa-
14. ṁbhramadalli āgumādisuvadu nirūpa prati Śānabhāgara lekha-
15. kke barasi Parakāla-Jiyara maṭhadalli kaṭṭisuvudu

Note.

This nirūp was issued by Navāba Tipu Sultān Bahadaravaru. It has a seal above in Persian characters with the name Tipu Sultan and the date 1186. But the reading of the date however is doubtful and the details of dating according to Hindu system given in line 2 of the record, Śōbhakṛit sam. Bhādrapada ba 5 would

correspond to 15th September 1783 A. D. the only year Śôbhakrit occurring in the reign of Tipu Sultan corresponding to 1783.

The nirûp is addressed to Kuppaiya, dēvasthānada-sūne-pārūpatyāgār or manager of the department of temples in the State and relates to the system of reciting invocatory verses in the temple at Mēlukōṭe (See number 15). It is stated in this nirûp that Anche Śāmaiya (an officer under Tipu) was violating the old usage in the temple at Mēlukōṭe regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with Rāmānuja-dayāpātra and Śrīśaila-dayāpātra might be used. Further the pārūpatyāgār was ordered to be fair to both the sects of Vāḍagalai and Tenkalai (which used the above invocations) and to remove the image of Pillai Lōkāchār (a saint of the Tenkalai sect) to its original place at Mēlukōṭe and to take the god in procession to Kēśavasvāmi maṇṭapa and other maṇṭapas and distribute *tirtha* (sacred water) and *prasāda* (consecrated food offered to god) during the time of *Tirunakshatra* and conduct the services with zeal in the usual manner.

Directions are next given that a copy of the nirûp should be preserved in the register of the accountant (śānabhōga) and the nirûp itself should be preserved in the matt of the Parakāla Jiyar (head of the Parakāla Matt).

It is interesting to note that while a previous sannad issued in the reign of Kanṭhīrava Narasārāja Vodeyar lays down the rule that only the Vāḍagalai invocation (beginning with Rāmānuja-dayāpātram) should be used in temples the present sannad orders the use of invocations of both the Vāḍagalai and Tenkalai sects and that both the sannads claim old usage for the invocations laid down in them. The Tenkalai school uses the following invocatory verse during the recitation and study of Prabandhas:—Śrīśailēsa-dayāpātram dhibhaktyādi-guṇārṇavam yatīndra-praṇavam vande Rāmyajāmātaram munim. This verse is said to have been miraculously revealed by God to the disciples of Maṇavāla-mahāmuni while they were engaged in the study of the Prabandhas under their guru.

19

A sannad of Krishnarāja Vodeyar III, king of Mysore, dated 1811 A. D. in the possession of the same Parakāla Matt at Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಿಂದ ಬಂದ ಜನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀಡಾಮರಾಜವಡೆರ ಕುಮಾರ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹೂರಿದೆ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಪ್ರಜ್ಞೋತ್ಕೃತ್ತಿಸಂವತ್ಸರದ ಪೈಶಾಖ ಬ ೧೩ ಸೋಮವಾರದಲ್ಲೂ
2. ಶ್ರೀಮತು || ಅರಮನೆ ಚೀಮಡಿಗಳ ಅಮಿ

3. ರಾನೆ ವಕಿರಿದಾರಾನೆ ವ ದೇವಸ್ಥಾನ ಪಾರುಪತ್ಯಗಾರಾನೆಹಾಲಯ
4. ಸ್ತಕಬಾಲಯರಾಣಿಮುಲಕಮೈಸೂರ ಬರಸ್ತಕಳುಹಿಸ್ತ
5. ನಿರೂಪ ಆದಾಗಿ ನಿಮನಿಮಗಡಿಗಳಲಯರುವ ವಿಷ್ಣುದೇವ
6. ಸ್ಥಾನಗಳಲ್ಲು ವೇದಮಾರ್ಗ ಯತ್ಯಾದಿ ರಾಜಗುರುಗಳಾದ || ||
7. ಶ್ರೀಪಂಟಾವತಾರ ಪರಕಾಂಸ್ಯಾಮಿಗಳವರಿಗೆ ಮೊದಲುತೀರ್ಥತಿ
8. ರುಮಾಲೆವರಕೆ ವಿನಿಯೋಗ ಶ್ರೀಶಿಖರೇಶ ಮುಂತಾದ ಸಕಲಮರಿ
9. ಯಾದೆಗಳನ್ನು ಪ್ರಥಮತಾ ಕೊಡುವಂತೆ ಆಪ್ತನೊಡ್ಡಿಯಧೀತಾಗಿ
10. ಅವರಕಡೆಯಿಂದಾ ಆಗ್ನಾಧಾರಕರಾಗಿಯಿರುವ ಮಠದ ಬ್ರಾಂಹ್ಮ
11. ರುಗೆ ಮೊದಲು ವ|| ತೀರ್ಥತೋಮಾಲೆ ಮೊದಲಾದ ಸಕಲ ಮರಿಯಾ
12. ದೆಗಳನ್ನು ನಡುವುದು ಯದಲ್ಲದೆ ಶ್ರೀಸ್ವಾಮಿಗಳವರು ದೇವಸ್ಥಾ
13. ನಗಳಿಗೆ ದಯಮಾಡುವಲ್ಲ ಶ್ರೀಶಿಖರೇಶತಾಳಮ್ಯಾಳಸಹಾ ಯ
14. ದರಾಗಿ ಸಫತಿ ಪ್ರಕಾರಾ ಯದರುಗೊಂಡು ಕರದುಕೊಂಡುಹೋಗಿ

ಕಿಂಧಾಗ

15. ತೀರ್ಥತಿರುಮಾಲೆ ವ್ಯಾಲೆಬರದ ಪ್ರಕಾರಾ ಮರಿಯಾದೆ ಸಹ ನಡಸು
16. ವದು ಶ್ರೀಸ್ವಾಮಿಗಳವರು ಯಾವ ವಿಷ್ಣು ಸ್ಥಳಕೆ ಬಂದು ಯದ್ವಾಗ್ಯೂ
17. ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹೇಳಿದ ಪ್ರಕಾರಾ ನಡದುಕೊಂಡು ಮುಂದೆಬಗಡಿ
18. ಗೆ ಮರಿಯಾದೆ ಗೂಡಿ ಕಳುಹಿಸಿ ಕೊಡುವುದು ಯೀನನ್ನದಿನನಕಲಾ
19. ನ್ನು ನಿಮನಿಮ ಗಡಿಗಳ ನಿರಸ್ತದಾರರ ಲೆಖಕೆ ಬರ್ದೇವಸ್ಥಾನಗಳ
20. ಶಾನಃಧಾಗರ ಲೆಖಕೆ ಬರ್ದಿ ಆಸಲು ಸಂನದ್ದಂಮ್ಮಯವರ ವಕಕೆ ಹಿಂ
21. ದಕೆ ಕೊಡುವುದು ಬತಾರಿಕು ೨೦ನೆ ಮಾಕೆ ಮೆ ಸಂಕ ೧೮೧೧ ನೆಯ
22. ಸವಿಯುಲ್ಲ

ಶ್ರೀ ಕೃಷ್ಣ

Transliteration.

(Krishnarājavadēyar's seal.)

with the letters

(Śrī Chāmarāja-vaḍera tanuja Krishnarājavadēru)
Krishnarāja-vaḍeyaravaru.

1. Prajōtpatti-sampvatsarada Vaiśākha ba 13 Sōmavāradaḷū
2. śrīmatu || aramane-śīme gaḍigaḷa ami-
3. lāne vakiledārāne va dēvasthāna pārupatyagārāne hāla yi-
4. stakabāla yilakhe mulaka Maisūra barsakaluhista
5. nirūpa adāgi nimma nimma gaḍigaḷali yiruva Vishṇudēva-
6. sthānagaḷallu Vēda-mārga yityādi rājagurugaḷada || ||
7. śrī Ghaṇṭāvatāra Parakālasvāmigaḷavarige modalu tīrtha ti-
8. rumāle varaśe viniyōga śrī Śaṭagōpa muntāda sakalamari-
9. yādegalaṃnnu prathamatā koḍuvante appaṇe koḍsi yidhitiagi
10. avara kaḍeyimḍā ājñā-dhārakarāgi yiruva maṭhāda Brāhṃma-

11. ruge modalu va [rase] || tirtha tōmāle modalāda sakala mariyā-
12. degalaṁṁnu naḍasuvadu yidallade śrī svāmigaḷavaru dēvasthā-
13. nagaliḡe dayamāḍuvalli śrī Śaṭagōpa tāḷa myāḷa sahā ya-
14. darāgi padhati prakārā yadarugomḡu karadukomḡu hōgi

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15. tirtha tirumale myāle barada prakārā mariyāde saha naḍasu-
16. vadu śrī svāmigaḷavaru yāva Vishṇu-sthaḷake baṁdu yiddāgyū
17. śrī svāmigaḷavaru hēḷida prakārā naḍadukomḡu muṁdala gaḍi-
18. ge mariyādegūḍi kaḷuhisi koḍuvadu yī saṁṁnadina nakalam-
19. ṁnu nṁṁma nṁṁma gaḍigaḷa Śīrastēḍārara lekhake barsi dēvasthānagaḷa
20. Śānubhāgara lekhake barsi asalu saṁṁnaddaṁṁnu yivara vaśake him-
21. dake koḍuvadu ba tāriku 20 ne māhe May san 1811 ne yi-
22. saviyallū

Śrī Kṛishṇa

Note.

This is the earliest of the sannads issued by the Mysore king, Kṛishṇarāja Vaḍeyar III. It is dated in the English or Christian Era and the cyclic year and month and tithi are also given. The date given is 20th May 1811 and Prajōt-patti-saṁvatsara Vaiśākha ba 13 Monday.

It is a nirūp addressed to the Amḷḷa, killedārs (officers in charge of forts), pārupatyagārs (managers) of temples, etc. in the kingdom of Mysore. The nirūp records an order of the king that certain honours in all the temples of the god Vishṇu situated within their jurisdictions should be offered first to the Rājaguru (royal preceptor) Śrī Ghaṇṭāvatāra Parakālasvāmi. These honours are said to consist of the distribution of *tirtha* (sacred water used in bathing the god), offer of garlands (*tirumāle*), *varaṣe* (giving of consecrated food only to select holy personages *vīniyōga*, (distribution of consecrated food to all), placing of Śaṭhagōpa on the head (Śaṭhagōpa consisting of a metallic cup-like vessel on which the feet of Vishṇu are imprinted). These were ordered to be offered before all others to the above svāmi.

It was further ordained that the first tirtha, garlands, etc. in the temples of Vishṇu should be given to the Brahmans of the above Matt authorised by the Matt (in the absence of the svāmi). When the svāmis (heads of the Parakāla matt) visited the above temples, the temple authorities were required to meet the svāmi with the usual honours of Śaṭagōpa, musical band (tāḷa myāḷa) etc. and take him to the temple and offer him *tirtha* and garlands and the honours as stated before. In all the Vishṇu temples visited by the above svāmis the temple authorities were further required to carry out the instructions of the svāmi and conduct him with honours to the next *gaḍi* (village boundary).

A copy of this sannad was ordered to be entered into the registers of the accountants (śānubhāga) of the above temples and the original itself was to be returned to the Parakāla Matt.

It may be of interest to note that the honours recounted in the above sannad are even now offered to the gurus and representatives of the Parakāla Matt.

20

A sannad of Krishnarāja Vaḍeyar III of Mysore, dated 1816 in the possession of the Parakāla Maṭha, Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಮಠದಲ್ಲರುವ ಓನೆಯ ನನ್ನದು.

ಮೊಪ್ಪುನಲ್ಲ ಬರೆದಿರುವುದು

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು. (ನಾಗರಾಕ್ಷರ)

1. ಕೃಷ್ಣರಾಜವಡೆಯರವರು
2. ಯುವ ಸಂವತ್ಸರವುಳ್ಳ ಬ ೧೧ ಯಲ್ಲು ಶ್ರೀ ಮತ್ತು ||
3. ಅರಮನೆ ಓಮೆಗಡಿಗಳ ಅಮಿಲಕಿರ್ದೆದಾರಸುಂಕದ ಮಣಿಗಾರಗೆ ಬರಶೀಕಳು
4. ಹಿನ್ನೆನಿರೂಪ ಅದಾಗಿ ಮಂಜಿರಾಬಾದತಾಲು ಹುಲಗಳಲೆಯೆಂಬ ಗ್ರಾಮ
5. ದಿಂದಾ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ ಸಾಗ್ಗಿಕೊಂಡು ಬರುವ ಅಕ್ಕಿಗೋ
6. ಣಿಗೆ ಮಠದ ಪಾರಪತ್ಯೆಗಾರ ಯಾದಾಸ್ತಮ್ಮೇರಿಗೆ ಆಗ್ರಾಮದಿಂದಾ ಬಂದ ಆ
7. ಕ್ಕಿ ಗೋಣಿಗೆ ಸುಂಕದ ಬಗ್ಗೆ ತಡೆಯದೆ ಬಿಡುವುದು ಮಾರ್ಗದಲ್ಲ ಮಾರ್ಪಿಕೊಂಡ
8. ಗೋಣಿಗೆ ವಾಜಬಿ ಬರತಕ್ಕ ಸುಂಕಕ್ಕೆ ತೆಗದುಕೊಳ್ಳುವುದು ಕ್ಕಾರ್ಪಿಬಿ ೨೫ನೇ
9. ಮಾಹೆ ಜನವರಿ, ಸಂನ್ ೧೮೧೬ನೆ ಯಸವಿ ಬತ್ತ ಅಪ್ಪಾಜಿರಾವಮು
10. ನಾಶಿ ಹುಜುರ ಪುರನುರು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

(Seal in the Devanāgarī characters.)

Srī Chāmarāja vaḍera tanuja Kṛṣṇarājavaḍeru.

1. Kṛṣṇarāja-vaḍayaravaruru
2. Yuva-sampvatsara Pushya ba 11 yallu śrīmatu
3. aramane-śīme-gaḍigala āmila killeḍāra sunṣkkaḍa maṇegārage baraśī kaḷu-
4. hista nīrrūpa adāgi Manjirābāda tāḷku Hulagaḷale yemba grāma-
5. diṇḍā Śrī Parakāla-svāmigaḷavara maṭhakke sāḡsikoṇḍu barruva akki gō-
6. ṇige maṭhāda Pārapatyegāra yādāsta myērrige ā grāmadīṇḍā baṇḍa a-
7. kki gōṇige sunṣkkaḍa baḡye taḍiyade biḍuvadu mārgaḍalli māṛrikōṇḍa
8. gōṇige vājabi barataka sunṣkkaḍa tegadu koḷuvadu ttārrikha 25 nē
9. māhe Janavarri san 1816 ne yisavi khatta Appājirāva mu-
10. nashi bajurapurānuru Śrī Kṛṣṇa

Note.

This *nirūp* also belongs to the reign of Kṛishṇarāja Vaḍeyar III, King of Mysore and is dated 25th January 1816 A. D. corresponding to Yuva-saṁvatsara Pushya ba 11.

It contains a seal above with the words Śrī Chāmarājavaḍera tanuja Kṛishṇarājavaḍeru inscribed in Dēvanāgarī characters inside. Below the *nirūp* is the king's signature Śrī Kṛishṇa.

The *nirūp* is addressed by the king Kṛishṇarāja Vaḍeyar III to the *āmils* (heads of the taluks), *killedārs* (heads of fortresses), *sunkada-manegārs* (customs officers) of the villages in Arāmanesime (Palace department) and exempts the bags of rice brought from the village Hulugaḷale in Manjarābād Taluk to the Matt of Parakālasvāmi (at Mysore) from customs duties on production of a letter of authority from the *pārapatyegār* (manager) of the Matt. But it was directed that customs duties at the usual rates should be collected on bags of rice belonging to the Matt sold on the way.

The name of the writer of the *nirūp* is given as Appāji Rāv, Munshi Hajūra Puranūr (illustrious.)

The village Hulugaḷale was presented to the Parakāla Matt, Mysore, by the Bēlūr Chief Kṛishṇappa Nāyaka (See No. 17.)

21

A sannad of Kṛishṇarāja Vaḍeyar III of Mysore dated November 1817 A. D. in the possession of the Parakālasvāmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೭ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

1. ಈಶ್ವರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಭಾನುವಾರದ್ದಲ್ಲು ಶ್ರೀ ಮತು ||
2. ಬೂಕಿನಕೆರೆ ಅಮ್ಮೀಲ ಚನ್ನೇಗೌಡಗೆ ಬರಹ ಕಳುಹಿಸಿದ ನಿರೂಪಣೆ ಆದಾಗಿ ಮ
3. ಹಿತ್ತೂರು ಸಂಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ತಂತ್ರ ಪಂಚಾವತಾ
4. ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲ ಶ್ರೀಹುಗ್ಗೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇ
5. ವರ ಕೃಷ್ಣರಾಜವಡೆ ಬಗ್ಗೆಯೇ ತಾರೊಕು ಪೈಕಿ ಮರಾಠನಾಥ ಕಲ್ಲಹಗ್ಗಾಮ
6. ಸರ್ವಮಾನ್ಯ ಅಪ್ಪಣೆ ಕೊಟಿರುವವರ ಸಮ್ಮೇಳನದಲ್ಲಿರುವ ಗ್ರಾಮಾಯೀ
7. ಗ ಮಠಕೆ ಸರ್ವಮಾನ್ಯ ಅಪ್ಪಣೆ ಕೊಟಿರುವವರು ಅಸಲಿ ಗ್ರಾಮ ೭ ದಾಖಲೆಗಾ
8. ಮಠಕೆ ಸಹ ದೇರೀಲು ಯುನಾಮತ್ತಿ ಹೊರ್ತು ಕಂಗು ಇವರಕೃತಿ || ಪೈಕಿಪಂ

9. ದಾಸಾಗುವಳಿ ಅಗತಕಲುಕಸಾನು ಗು ೧೭||೪ ÷ ಜಾತಾ ಬಾಡೆ ಬಾಬುನುದಾ
10. ಥಾತು ಸಂವತ್ಸರಕೆ ಸಾಗುವಳಿಗು ಇ೩೦೧೩||೦ಕೆ ಗ್ರಾಮಗಲು ವಿವರಾ
11. ಇ೩||೦ ಬುಕಹಳೆ ೧ಕೆ ದೇರಿಲು ಇ೦||೨|| ÷ ಕೆಲುಕಸಾನು ೩೧೨|| ÷ ಜಾತಾಸಾಗು
12. ೭೦೧೦ ಯಗಟಕುವೆ ದೇರಿಲುಮೇರೆ ಸಾಗುವಳಿ
13. ಇ೦||೦ ಕಟೆಳೆ ದೇರಿಲು ಇ೭||೪|| ÷ ಕೆಲುಕಸಾನು ಇ೧೪|| ÷ ಜಾತಾಸಾಗು
14. ೧೩೧೧||. ಸಂಕನಹಳೆ ದೇರಿಲು ೧೭೦೦ ಕೆಲುಕಸಾನು ||೩||೦ ಜಾತಾಸಾಗು
15. ೧೩೦||೧||೦ ಗಂಗೆರೆ ಅಸಲ ದಾಬರೆ ೩ಕೆ ಸಹ ದೇರಿಲು ಮೇರೆಸಾಗುವಳಿ
16. ೦೭೦೦ ಅಂದಿಗರ ಗ್ರಾಮ ಅಸಲ ೧ ದಾಬರೆ ೧ ದೇರಿಲು ಮೇರೆಸಾಗುವಳಿ
17. ೩೪೦೦||೦ ಪುರದ ಗ್ರಾಮ ದೇರಿಲು ೩೭||೩|| ÷ ಕೆಲುಕಸಾನು ೩||೩ ÷ ಜಾತಾಸಾಗು
- *18. ೦೦೧೪||೦ ಬಾಡೆಬಾಬು

೭೭||೧|| ಸುಂಕದೇರಿಲು ೭೦೧೨ ಲುಕಸಾನು ೪||೦||೦

ಜಾತಾಸಾಗು ೧೨||೩ ಚಿಲರದಾಡೆಬಾಬು ದೇರಿಲುಮೇರೆ

೦೦೧೪||೦

- | | ಸಾಗುವಳಿ
ಇ೩೦೧೩ ೦ | ಅಸಲ
೭ | ದಾಬರೆ
೪ | ದೇರಿಲು
ಇ೦೦೧೨ ÷ | ಲುಕಸಾನು
೧೭ ೪ ÷ |
|-----|--|----------|------------|---------------------|--------------------|
| 19. | ವುಧಯಂ ಅಸಲಗ್ರಾಮಯೇಳು ದಾಬರೆಗ್ರಾಮ ನಾಲ್ಕುಕೆಸಕ ದೇರಿಲುಕಂ | | | | |
| 20. | ಟರಾಯ ಏನೂರನಾಲುಪತ್ತುಯಂಟುವರಹವೂಯರಡು ಹಣ ಹಾಗು ವೀ | | | | |
| 21. | ಸವೈಕೆ ಲುಕಸಾನು ಕಂಟರಾಯ ಹದಿನೇಳುವರಹವೂವಂಭಕುಹಣವೀಸ | | | | |
| 22. | ಜಾತಾ ಸಾಗುವಳಿ ಕಂಟರಾಯ ಏನೂರಮೂವತ್ತು ವರಹವೂ ಮೂರು | | | | |
| 23. | ಹಣ ಹಾಗುವೀಸಸಕ ಸರ್ವಮಾನ್ಯಾ ಅವಳಿಕೊಟುಯರುವದರಿಂದ ಸ | | | | |
| 24. | ದರಿ ಅಸಲ ದಾಬಲ ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಠದ ಹವಾಲಮಾಡಿಕೊಟ್ಟು ಈ | | | | |
| 25. | ಶ್ವರ ಸಂವತ್ಸರ ದಾರದ್ಯಾ ವರಪಂಪ್ರತಿ ತಾಜಾ ಸಂನದ ಪುಜೂರಮಾಡದೆ ಸ | | | | |
| 26. | ರ್ವಮಾನ್ಯಾ ನಡುಕೊಂಡು ಬರುವದು ಯೇನಂನದನಕಲು ತಾರೊಕು ಶಿರಸ್ತಾ | | | | |
| 27. | ರ ದಪ್ಪರಕಿಬರೆ [೨] ಅಸಲಸಂನದು ಶ್ರೀಮಠದ ಹವಾಲಗೆ ವಾಚನುಕೊಡುವದು ತಾ | | | | |
| 28. | ರಿಕು ೨೩ನೆ ಮಾಹೆ ನವಂಬರ ಸಹ ೧೦೧೭ನೆ ಯನವಿ ಖತ್ತಪ್ರಸಂನೈಯ್ಯ ಮುನವಿ | | | | |
| 29. | ಹುಜೂರು | | | | |

ಪ್ರತ್ಯೇಕ ಕೈಬರಹದ್ದು.

ಅಸಲಯೇಳು ದಾಬಲ್ಲ ನಾಲ್ಕುಕೆ ಸಹಾ ದೇರಿಲು ಕಂಟರಾಯ ಏನೂರು ನಾಲ್ಕುಕೆಂಟುವರಹಲು ಯರುಡು
ಹಣ ಹಾಗು ವೀಸಾ ಸರ್ವಮಾನ್ಯ ಅವಳಿಕೊಟುಯರುವೆರಿಗೆ ನಡುಕೊಂಡು. ೬ರು(ವ)ವದು

ಶ್ರೀಕೃಷ್ಣ.

Transliteration.

(Seal in Devanāgarī Characters.)

Chāmarājavadēra tanuja Kṛishṇarāja Vāḍeru.

1. Ísvara-sampvatsarada Kārtika śudha 15 Bhānuvāradallu śrīmatu || ||
2. Būkinakere Āmila Channegaudage barasi kaluhisida nirūpa adāgi Ma-

*ಈಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣ ರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹಂದೆ.

3. hiśūru-saṁsthānada parama-gurugaḷāda śrīmad Brahmatantra-ghaṭṭā-
vatā-
4. ra Parakālasvāmigaḷavara maṭṭhadalli Śrī Hayagrīva Lakshminārāyaṇa-
dē-
5. vara kaimkaryada bagye yi tāloku paiki Varāhanāthakallahaḷi-grāma
6. sarvamānyā appaṇe koṭiruvadara samipadalli yiruva grāmā yi-
7. ga maṭṭhake sarvamānyā appaṇe koṭiruvadu asali grāma 7 dākhale grā-
8. ma 4 ke saha bērtju yināmati hortu kaṇ gu 548. 2½. 1/16. paiki ain-
9. dā-sāguvaḷi āgataka lukasānu gu 17'9 1/16 jātā bāje-bābu sudā
10. Dhātu-saṁvatsarake sāguvaḷi gu 530'3½ ke grāmagaḷu vivarā
11. 55½ Būkahāḷi 1 ke bērtju 58'7½ 1/16 ke lukasānu 3'2½ 1/16 jātā sāgu
12. 68 Yagachikuppe bērija-mēre sāguvaḷi
13. 51½ Kaṭehāḷi bērtju 56'9½ 1/16 ke lukasānu 5. 4½. 1/16 jātā sāgu
14. 15'1½ Saṁkanahaḷi bērtju 16 ke lukasānu. 8½ jātā sāgu.
15. 138'6½ Ganjigere asali 1 dākhale 3 ke saha bērtju mēre sāguvaḷi
16. 87 Ambigara-grāma asali 1 dākhale 1 bērtju mēre sāguvaḷi
17. 34½ Purada grāma bērtju 37/8½ 3/16 ke lukasānu 3'8 3/16 jātā sāgu-
18. 80'4½ bāje bābu 67'6½ sunṭika bērtju 72'2. lukasānu 4'5½ jātā sāgu 12'8
chilara bājebābu bērtju mēre sāguvaḷi 530'3½ asali 7 dākhale 4 bērtju
548'2½ 1/16 lukasānu 17'9. 1/16
19. vubhayam asali grāma yēḷu dākhale grāma nālkake saha bērtju kaṇ-
20. ṭirāyi ainūra nāluvattu yaṁṭu varahavū yaraḍu-haṇa hāgu vi-
21. sa paiki lukasānu kaṇṭirāyi hadinēḷu varahavū vambhatu haṇa viśa
22. jātā sāguvaḷi kaṇṭirāyi ainūra mūvattu varahavū mūru-
23. haṇa hāgu viśa saha sarvamānyā appaṇe koṭuyiruvadariṁda sa-
24. dari asali dākhali grāmagaḷaṁṁnu śrī maṭṭhada havāla māḍikoṭṭu ī-
25. śvara-saṁvatsara-dārabhyā varashamprati tājā saṁnada vujūra māḍadesa-
26. rvamānyā naḍasikoṇḍu baruvadu yi saṁnada nakalu tāloku Śirastā-
27. ra daptarake bare [si] aśala saṁnadu śrī maṭṭhada havālige vāpasu
koḍuvadu tā-
28. riku 23 ne māhe Navambara san 1817 ne yisavi khatta Prasannaṁaiyya
munashi
29. hujūru
asali yēḷu dākhalli nālkukke saha bērtju kaṇṭirāyi ainūru nālvateṇṭu
varahaū yaraḍu haṇa hāgu viśa sarvamānyā appaṇe koṭu yirumērige
naḍasikoṇḍu baruvadu.

Śrī Kṛishṇa.

Note.

This nirūp contains the same seal and signature of Kṛishṇarāja Vāḍeyar III as the previous number.

It is dated 23rd November 1817 corresponding to Īśvara sam. Kārtika, śu 15 Sunday and is addressed by the king to Channegaḍa, who was the *āml* of Būkina-kere. It records the gift by the king of 7 *asali* villages (principal villages) and 4 *dakhale* villages (hamlets) situated near the village Varāhanātha Kallahaḷli in the above Taluk which was previously granted as sarvamānya to the Parakālasvāmi Matt. The donee is named Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the *paramaguru* (chief teacher) of Mahisūrusamsthāna. The object of the grant is said to be to provide for services of Śrī Hayagrīva Lakshminārāyaṇa-dēvaru (gods) in the matt of the above guru.

Details of the income of the villages granted are next given: Būkahāḷli village: gross income for the year Dhātu 58 varahas $7\frac{1}{2}$ haṇas and 1 vīsa: deducting out. of this for *luksānu* (loss) a sum of 3 varahas $2\frac{1}{2}$ haṇas and 1 vīsa, the net income comes to $55\frac{1}{2}$ varahas (10 haṇas = 1 varaha).

Yagachikuppe: net revenue 68 varahas.

Kaṭehāḷli: gross income 56 varahas $9\frac{1}{2}$ haṇas and 1 vīsa: deduct for *luksānu* 5 varahas $4\frac{1}{2}$ haṇas and 1 vīsa: net revenue $51\frac{1}{2}$ varahas.

Saukanahāḷli: gross income 16 varahas: deduct for *luksānu* $8\frac{1}{2}$ haṇas: net revenue 15 varahas and $1\frac{1}{2}$ haṇas.

Ganjigere: including 1 *asali* and 3 *dākhale* villages: net revenue 138 varahas and $6\frac{1}{2}$ haṇas.

Ambigaragrāma: including 1 *asali* and 3 *dākhale* villages: net revenue 87 varahas.

Puradagrāma: gross income 37 varahas $8\frac{1}{2}$ haṇas and 3 vīsas: deduct for *luksānu* 3 varahas 8 haṇas and 3 vīsas: net revenue $34\frac{1}{2}$ varahas and $\frac{1}{2}$ haṇa.

Income from Bāje bābu (miscellaneous receipts) is 80 varahas and $4\frac{1}{2}$ haṇas. Details for this item: customs (sunka) gross income 72 varahas 2 haṇas: deduct for *luksānu* $4\frac{1}{2}$ varahas and $\frac{1}{2}$ haṇa: net income from customs $67\frac{1}{2}$ varahas and $1\frac{1}{2}$ haṇa: add to this 12 varahas and 8 haṇas from Chillara-bājebābu (minor miscellaneous receipts): total comes to 80 varahas and $4\frac{1}{2}$ haṇas.

Total gross income for the year Dhātu for 7 principal and 4 minor villages (hamlets)—548 varahas $2\frac{1}{2}$ haṇas and 1 vīsa: Deduct for *luksānu* 17 varahas, 9 haṇas and 1 vīsa: net income is equivalent to 530 varahas $3\frac{1}{2}$ haṇas and 1 vīsa [The vīsa in the net income is a mistake].

These villages with the above gross and net income were to be made over to the above Matt free of taxes from the year Īśvara by the *Āml* without demanding a fresh sannad every year. A copy of this sannad was to be entered into the *daptars* (registers) of the śīrastedār of the Taluk and the original sannad was to be handed over to the possession of the Matt.

The writer of the sannad is named Prasannaiya, munshi bujūru.

Below these lines written by the above Prasannaiya is a postscript in the king's own handwriting stating that 7 major (asali) and 4 minor (dakhale) villages of the gross revenue of Kanthirayi 548 varahas, 2 haṇas, 1 hāga 1 visa were granted as sarvamānya and that this grant should be carried on.

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A sannad of Krishnarāja Vadeyar III, King of Mysore dated January 1817 in the possession of the Parakāla Matt, Mysore.

Kannada characters and language except lines 1 to 33 and 145 to 152 which are in Sanskrit.

ಶ್ರೀಪರಕಾಲಮಠದ ಲನೆಯ ಸನ್ನದು.

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಧಾಪ್ಪೆ ಸಂಸ್ಕೃತಶ್ಲೋಕಗಳು ಸಹ.

ಮೇಲ್ಕಾಗದಲ್ಲ ಮರಾಠೀ ಅಕ್ಷರದ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ರುಜುವೂ ಫಾರ್ಸಿ ಅಕ್ಷರದ ದೊಡ್ಡ ಮೊಹರು ಇವೆ.

1. ಶುಭಮಸ್ತು | ಎಶುಭವಿಗ್ನಾನ ಪನವ್ಯರೂಪಂವಿ
2. ಗ್ನಾನ ವಿಶ್ವಾಸನ ಬದ್ಧದೀಕ್ಷಂ ದಯಾನಿಧಿ ದೇಹ
3. ಧೃತಾಂ ಶರಣ್ಯಂ ದೇವಂ ಹಯಗ್ರೀವ ಮಹಂಪ್ರ
4. ಪದ್ಯೆ | ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಶ್ರೀಮಾಢ ಶ್ರೀಯಮಾಲಂ
5. ಗೃ ಪಕ್ಷಶೀ ಸಿಕ್ಕೈಶ್ವರೈ ಪ್ರದಾತಾಹಮಿತ್ಯಯಂತ್ಯ
6. ಧಯಪ್ರದಃ | ಶ್ರೀಮತ್ಪಾಂಕಿಮತೇಯಾಯ ಕಾಂ
7. ಚೀ ಪೂರ್ವಮನಶ್ಚಿನೇ ಶ್ರೀಮತ್ಕುರಂಗ್ಗ ಪೂರ್ಣ ಶ್ರೀ
8. ಧಾಪ್ಪದಾಯ ನಮೋನಮಃ | ಶ್ರೀಮತೇನರ್ವತಂ
9. ಕ್ರೇಪು ಸ್ವತಂತ್ರಾಯಸುಧೀಮತೇ | ಕವಿತಾರ್ಕಕ

(ಒಂಬತ್ತು ಮತ್ತು ಹತ್ತನೆಯ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರೆದೆ.)

10. ಶಿಂಹಾಯ ವೇದಾಂತ ಗುರವೇನಮಃ | ಚರಕಾಲ
11. ತಪೋಲಭ್ಯಾ ನರಕಾರ್ತಿ ನಿವಾರಕೌ ಪರಕಾಲ
12. ಯತೀಂದ್ರಸ್ಯ ಚರಣೌ ಶರಣಂಪ್ರಜೆ ||
13. ಶ್ರೀಮದಖರಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡಮಂ
14. ಡಲೋಪರಿಬ್ರಂಹ್ಮಾದಿನಾಮವಾಡ್ವ ನಸೋಚಗೆ
15. ರಾಯುತಾದಿತ್ಯ ವಿದ್ಯೋದಿತಾಪ್ರಾಕೃತನರ್ವಸಂ
16. ಪತ್ನಮ್ಯುದ್ಧ ಶ್ರೀಮೈಕುಂಠನಗರನಯನಾಯ ಮಾ
17. ನಾನಂದಮಯದಿವ್ಯರತ್ನ ಮಂಟಪ ಮಧ್ಯವಿಲ
18. ಸತ್ಯಗಾಮಣಿಸಹಸ್ರಮಂಡಿತಾನಂತಶೇ
19. ಷಷ್ಠೀಲಮಹಾರಾಜಮುದ್ರಾವಿರಾಜಮಾನ ಶ್ರೀ
20. ಮೈಕುಂಠ ವಲ್ಲಭ ದಿವ್ಯಾಜ್ಞಾ ವತೀರ್ವದುರ್ವಾದಿಗರ್ವ
21. ನಿರ್ವಾಪಣ ನಿಪುಣ ಶ್ರೀಮತ್ಕಾರೀರಕ ಮಹಾಧಾ
22. ಪೈ ರಚನಾ ಚಾತುರೀ ಧುರೀಣ ಶ್ರೀಮದ್ರಾಮಾನುಜಾ

23. ಚಾರ್ಯ ಯತಿವರಾನುಗ್ರಹ ಲಬ್ಧ ಚತುಸ್ತಪ್ತಕ ಸಂ
24. ಖ್ಯಾ ನಿಷ್ಕಾತ ಕೃಷ್ಣವ ಕುಲ ಭವ್ಯಾಸನ ಸಮುಲ್ಲಸ
25. ಶ್ವೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಪರಮಹಂ
26. ಸ ಪರಿವಾಚಕಾಚಾರ್ಯ ಸ್ವತಂತ್ರಸ್ವತಂತ್ರೋದ
27. ಯ ನಿಗಮಾಂತಾಚಾರ್ಯ ಶ್ರೀಮತ್ಕವಿಕಥಕಕಂ
28. ಲೀರವ ಚರಣ ನಳಿನ ಯುಗಲ ವಿವಿಧಸ್ತಸಮಸ್ತಾತ್ಮ
29. ಧರ ಶ್ರೀಮದ್ರಾಮಾನುಜ ಪರಕಾಲ ಸಂಯುಮೀಂ

(ಮೇಲಿನ ೨ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ಮೊಹುದೆ.)

30. ದ್ರವ್ಯಪಾಮಗ್ನ ಹೀತ ಶ್ರೀ ಮಧ್ವಂ ಪೃತಂತ್ರ ಪಂ
31. ಚಾವತಾರ ಪರಕಾಲಗುರುವರ ಸಮಾರಾಧಿತ ಶ್ರೀ
32. ಮದವಿರಾಂಡಕೋಟ ಬ್ರಹ್ಮಾಂಡ ನಾಯಕ ಶ್ರೀ
33. ಮನ್ಮಥ ಸಂಸ್ಥಿತ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ
34. ಣವ್ಯಾಮಾಯವರ ಸಂಸಿದ್ಧಿಗೇ
35. ಹರ್ಷೇರ್ಲರಾವರಾಹಸ್ಯ ದೌಪ್ಪಾದಂಡ ಸ್ವಪಾತುನಃ | ಪೇಮಾದ್ರಿ ಕಲಿಕಾಯತ್ರ
36. ಧಾತ್ರೀ ಭಕ್ತಶ್ರಿಯಿಂದದಾ || ನಮಸ್ತೇನು ವರಾಹಾಯ ಲೀಲಯೋದ್ಧರತೇ
37. ಮಹೀಂ | ಬರಮಧ್ಯ ಗತೋಯಸ್ಯ ಮೇರುಃ ಕೃಣ ಕಣಾಯತೆ || ಪಾತು
38. ಶ್ರೀಣಜಗತಿ ಸಂತತ ಮಕೂಪಾರಾದ್ಯರಾ ಮುದ್ದರ್ದ ಸ್ವೀಡಾತ್ಮೋಡ ಕಳೇ
39. ಬರ ಸ್ವಧೃಗವಾನ್ಯೈಸ್ಯೈಕ ದೌಪ್ಪಾಂಕುರೆ ಕೂರ್ಮಃ ಕೃಂದತಿ ನಾಳತಿ ದ್ವಿರಸಮೋ
40. ಪತ್ರಂತಿ ದಿಗ್ಗಂತಿನಃ ಮೇರುಃ ಕೈಲಾಶತಿ ಮೇದಿನೀ ಜಲಜತ್ತಿವೈದ್ಯಮೂವಿರೋ
41. ಲಂಬತಿ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರ್ಷಗ
42. ಳೂ ಗಿರೀರನೆ ಸಂದ ವರ್ತಮಾನವಾದ ಧಾತುನಾಮ ಸಂವತ್ಸರದ ಮಾ
43. ಪತ್ನಿಂ ಸೋಮವಾರದ್ವೂ ಅತ್ರೇಯಸಗೋತ್ರ ಅತ್ಯರಾಯ
44. ನ ಸೂತ್ರರುಕ್ಮಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರ
45. ರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿ
46. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಬಿರು
47. ದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ

(ಮೇಲಿನ ಎರಡು ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹುದೆ.)

48. ಕಳಾನಿಧಿ ಶಂಬುಚಕ್ರಾಂಕುಶ ಮಕರಮಧ್ಯತರಭಸಾಳ್ವ ಗಂಡಭೇರುಂ
49. ಡ ಧರಣೀವರಾಹ ಹನುಮದ್ವರುಡ ಕುಲಾರ ಕಂಠೀರವಾದ್ಯನೈಕಬಿರು
50. ದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಸಾಷ್ಟಾಂಗ್ಗವಾಗಿ
51. ಮಸ್ತುರಿ ಬರೆತಿ ವಪ್ಪಿತಿಧೂದಾನ ಸಾಧನಕದಾಗಿ | ಅಪ್ಪಯ್ಯರು ಪ
52. ರಂಪರಾಪ್ರಾಪ್ತವಾದ ಯೇಮಲದಲ್ಲೆಯಿರುವ ಶ್ರೀಹಯಗ್ರೀವಲಕ್ಷ್ಮೀನಾ
53. ರಾಯಣ ದೇವರಪೂಜಾ ಪುತ್ಸವಾದಿ ಕೈಂಕರ್ಯಗಳಿಗೋಸ್ಕರವಾಗಿ ಕಾರ್ತಿ
54. ಕ ಬಿಂ ಮಂಗಳವಾರ ಸೂರ್ಯೋಪರಾಗಪರ್ಮಣಿಪೂಜಾಕಾಲದ್ದೂ
55. ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆ ನೆರದುಕೊಟರು
56. ವ ಧೂದಾನಡುಗೈ ನೇಮಕಾಮಾಡಿ ಕೊಟ್ಟಿರುವ ಗ್ರಾಮಗಳ ವಿವರಾ ಪಟ
57. ಣ ಅಪ್ಪಗ್ರಾಮದ ತಾರೋಕು ದೇವನಹಳ್ಳಿ ತೋಟಳಿ ವಳಿತವಾದ ಚಿಂತುಲ

58. ಅಸಲ ಗ್ರಾಮವಂದು ದಾಖಲೆನಾಲ್ಕು ಕೆರೆವಂದಕೆ ಸಹ ಯನಾಮತ್ತಿವುತ್ತಾರಂ
 ೧ ೪ ೧
 59. ನ್ನುಳದ ಬೇರೀಲು ಕಂಟರಾಯ ಮುಂನ್ನೂರವತುಯೇಳುವರಹವೂ ಹಣ
 ೩೫೬೪ ೧||೧೦
 60. ಮುಪ್ಪಾಗ ಪೈಕಿ ಲುಕನಾನ ಬೇರೀಲಿಗೆ ವಜಾ ಕಂಟರಾಯ ನೂರಯಪ್ಪತ್ತು
 ೧೨೧||೪||೧ ÷
 61. ವಂದು ವರಹವೂ ವಂಧತು ಹಣ ಮುಪ್ಪಾಗೂ ವೀಸ ಜಾಕಾ ಯುವಸಂವತ್ಸ
 62. ರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರೀಲು ಕಂಟರಾಯ ಯನ್ನೂರಮೂವತ್ತು
 ೨೩೫೪೧||೩ =
 63. ದುವರಹವೂ ಹಣಮುಪ್ಪಾಗೂ ಮೂರು ವೀಸದಾಗ್ರಾಮ ೧ ಕ್ಯಾತನಹಳಿ ಹೋ
 64. ಬಳಿ ವಳಿತವಾದ ದೊಡೆಗೊಡನ ಕೊಪ್ಪಲು ಅಸ್ತು ವಂದುದಾಖಲೆ ವಂದಕೆ
 ೧
 (ಕಿಂದಿನ ಪದ್ಧತಿಗಳ ಎಡಭಾಗದಲ್ಲಿ ಕೃಷ್ಣ ರಾಜವಡೆಯರ ಮೊಹರಿದೆ.)
 65. ಸಹ ಯನಾಮತ್ತಿ ವುತ್ತಾರನ್ನುಳದ ಬೇರೀಲು ಏನೂರತೊಂಭತ್ತಯರದು
 ೫೯೨||೨|| =
 66. ವರಹವೂ ಯೇಳು ಹಣ ಮುಪ್ಪಾಗೂ ಮೂರು ವೀಸಪೈಕಿ ಲುಕನಾನ ಬೇರೀ
 67. ಲಿಗೆ ವಜಾ ನಾಲುವತು ಮೂರುವರಹವೂ ಯೇಳುಹಣ ಅಡ್ಡಯರದು ವೀಸ
 ೪೩||೨|| =
 68. ಜಾತಾದಾಕಿ ಯುವಸಂವತ್ಸರ ಸಾಗುವಳಿ ಮೇರೆಗೆನಿಂತ ಬೇರೀಲು ಏನೂರ
 ೫೪೯೪೦|| ÷
 69. ನಾಲುವತ್ತು ವಂಧತು ವರಹವೂ ಹಾಗೂವೀಸದ ಗ್ರಾಮವಂದು ಅತ್ತಿಕುಪ್ಪೆತಾ
 ೧
 70. ರೋಕು ಜಾಗವಕೆರೆ ಹೋಬಳಿವಳಿತವಾದ ಸಾರಂಗಿಗ್ರಾಮ ಅಸಲವಂದು
 ೧
 71. ಕೆರೆವಂದಕೆಸಹ ಯನಾಮತ್ತಿ ವುತ್ತಾರನ್ನುಳದ ಬೇರೀಲು ಮುಂನೂರ ಅರವ
 ೩೬೧|| ೦
 72. ತು ವಂದು ವರಹವೂ ಐದುಹಣ ಪೈಕಿಲುಕನಾನ ಬೇರೀಲಿಗೆ ವಜಾಯಂ
 73. ಧತ್ತ ವಂಧತುವರಹವೂ ಹಾಗೂ ಮೂರು ವೀಸಜಾತಾದಾಕಿ ಶ್ರೀಮುಖನಂವ
 ೪೯೪೦|| =
 74. ತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರೀಲು ಯುನ್ನೂರಯಪ್ಪತ್ತಯರದು
 ೨೬೨೪|| ÷
 75. ವರಹವೂ ನಾಲ್ಕುಹಣ ಅಡ್ಡವೂ ವಂಡ. ವೀಸದ ಗ್ರಾಮವಂದು ಮಂಡೆದ
 ೧
 76. ತಾರೋಕು ಕೆರಗೋಡು ಹೋಬಳಿ ವಳಿತವಾದ ಗೊಡಿಗೆರೆ ಅಸಲವಂದು ದಾ
 ೧
 77. ಖಲಿ ವಂದು ಕೆರೆಯರಡಕೆ ಸಹ ಯನಾಮತ್ತಿ ವುತ್ತಾರನ್ನುಳದ ಬೇರೀಲು
 ೧ ೨
 78. ಕಂಟರಾಯ ಏನೂರಯಂಭತ್ತಐದು ವರಹವೂ ನಾಲ್ಕುಹಣ ಮುಪ್ಪಾ
 ೫೮೫೪೪||೧೦

79. ಗ ಪೈಕಿಲಕಸಾನು ಬೇರೀಜಿಗೆವಜಾ ಯಂನೂರಯಂಥತ ಐದುವರಹವು
೨೮೫೪||೧೦
- *80. ನಾಲ್ಕು ಹಣ ಮುಪ್ಪಾಗ ಜಾತಾಬಾಕಿ ಭಾವಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ
81. ನಿಂತ ಬೇರೀಜು ಮುಂನೂರ ವರಹದ ಗ್ರಾಮವಂದು ಯೀ ಹೋಬಳಿವಳಿತಕ್ಕೋ
೩೦೦೯ ೧
82. ಡಿಹಳಿ ಅಸಲಿ ವಂದು ಕರೆವಂದಕೆ ನಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇ
೧ ೧
83. ರೀಜು ಕಂಟರಾಯ ನೂರಯಪ್ಪತುವಂದು ವರಹವೂ ಯೇಳು ಹಣ ಅಡ
೧೨೧||೨|| =
84. ಪೂ ಯರಡು ವೀನಪೈಕಿಲಕಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ಐವತುಅರ ವರಹವು
೫೬||೨|| =
85. ಯೇಳು ಹಣ ಅಡು ಯರಡುವೀನ ಜಾತಾ ಭಾವ ಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ
86. ನಿಂತ ಬೇರೀಜು ಅರವತುಐದು ವರಹದ ಗ್ರಾಮ ೧ ಸೋಸರೆ ತಾರೋಕು ಕಾರ
೬೫೦
87. ಗಹಳಿ ಅಸಲಿಗ್ರಾಮ ವಂದು ದಾಖಲಿ ಯರಡಕೆ ನಹ ಯಿನಾಮತಿ ಪುತ್ತಾರ
88. ರನ್ನುಳಿದ ಬೇರೀಜು ಕಂಟರಾಯ ಯಂನೂರುಮೂರು ವರಹವೂ ಯರಡು
೨೦೩೪೨ =
89. ಹಣ ಮೂರು ವೀನ ಪೈಕಿ ಲುಕಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ವಂಥತು ವರಹವೂ
೯||೪|| =
90. ವಂಥತು ಹಣ ಅಡೂಮೂರುವೀನ ಜಾತಾ ಭಾವಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ
91. ರೆ ನಿಂತ ಬೇರೀಜು ನೂರಕೊಂಥತಮೂರು ವರಹವೂ ಯರಡುಹಣ ಅ
೧೯೩೪೨||೧೦
92. ಡದ ಗ್ರಾಮ ೧ ಬೂಕಿನಕೆರೆ ತಾರೋಕು ಕಲ್ಲಹಳಿ ಅಸಲಿ ವಂದುದಾಖಲೆ
93. ವಂದು ಅಣಿವಂದು ಕಾರ್ಚೆ ವಂದಕೆ ನಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇ
೧ ೧ ೧
94. ರೀಜು ನಾನೂರವಿವತಅರು ವರಹವೂ ಯಂಟುಹಣ ಪೈಕಿ ಲುಕಸಾನು
೪೫೬||೩
95. ಬೇರೀಜಿಗೆ ವಜಾ ಯಪ್ಪತುಐದು ವರಹವೂ ಅಡುವೀನಜಾತಾ ಶ್ರೀಮುಖ
೨೫೦||೪
96. ಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ ನಿಂತ ಬೇರೀಜು ನಾನೂರಮೂವತುವಂದು ವಾಹ
೪೩೦||೨|| =
97. ಪೂ ಯೇಳುಹಣ ಹಾಗು ಮೂರುವೀನದ ಗ್ರಾಮ ೧ ನಾಗಮಂಗಲ ತಾರೋ
98. ಕು ಶ್ರೀರಾಮನಹಳಿ ಹೋಬಳಿವಳಿತವಾದ ಕಲ್ಲದೇವನಹಳಿ ಅಸಲಿ ವಂದು
೧
- +99. ದಾಖಲಿ ನಾಲ್ಕು ಕಟಿ ವಂದಕೆ ನಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು
೪

* ಈ ಬಳಿ ಶ್ರೀಹರಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಬೇವನಾಗರಾಕ್ಷರದ ನೊಹಂದ.

+ ಇಲ್ಲಿ ಶ್ರೀಹರಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ನೊಹಂದ.

100. ಕಂಟರಾಯ ಯಂನ್ನೂರಅರು ವರಹವೂ ಯರಡುಹಣ ಪೈಕಿ ಲುಕ
೨೦೬೨
101. ಸಾನು ಬೇರೀಚಿಗೆ ವಜಾ ಹತ್ತು ವರಹಜಾತಾ ಶ್ರೀಮುಖನಂವತ್ತರದ ಸಾಗುವ
102. ೪ ಮೇರೆ ನಿಂತ ಬೇರೀಚು ನೂರಕೊಂಭತ್ತು ಅರು ವರಹವೂ ಯರಡುಹಣ
೧೯೬೨
103. ದ ಗ್ರಾಮ ವಂದು ಅಂತ್ತು ತಾರೋಕು ಅರರಲ್ಲೂ ಅಸಲ ಗ್ರಾಮ ಯಂ
೧ ೬ ೮
104. ಟು ದಾಖರೆ ಹಡಿಮೂರು ಕೆರೆ ಐದು ಕಟೆ ವಂದು ಅಣೆವಂದು
೧೩ ೫ ೧ ೧
105. ಕಾರ್ತೆ ವಂದಕೆ ಸಹ ಯಿನಾಮತ್ತಿನುಳಿದ ಬೇರೀಚು ಯರಡು ಸಾವಿರದ
೧ ೨೮೪೪||೪||೦
106. ಯಂಟನೂರ ಯಂಭತುನಾಲ್ಕು ವರಹವೂ ವಂಭತು ಹಣ ಹಾಳ
107. ಪೈಕಿ ಲುಕಸಾನು ಬೇರೀಚಿಗೆ ವಜಾ ಅರನೂರನಾಲ್ಕುವತ್ತುಯರಡು ಷರ
೬೪೨೦||
108. ಹವೂ ಅಡಜಾತಾ ಸದರಮೇರೆ ನಿಂತ ಸಾಗುವಳಿ ಮೇರೆಗೆ ಬೇರೀಚು ಯ
109. ರಡು ಸಾವಿರದ ಯಂನ್ನೂರ ನಾಲ್ಕುವತ್ತುಯರರು ವರಹವೂ ಯಂಟು
೨೨೪೨||೩||೦
110. ಹಣ ಮುಪ್ಪಾಗದ ಯೇಗ್ರಾಮಗಳನ್ನು ಆತ್ಮೀಯ ಗೋತ್ರ ಆಶ್ವರಾ
111. ಯನ ನೂತ್ರ ರುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡಯರವರ
112. ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾ
113. ಹಾಧಿ ರಾಜ ರಾಜಪರಮೇಶ್ವರ ವೃದ್ಧ ಪ್ರತಾಪಾ ಪ್ರತಿಮ ವೀರನರಪತಿ
114. ಬಿರುದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕಿಕವೀರ ಯದುಕುಲಪಯು: ಪ್ಪಾ
115. ರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುತ ಮಕರ ಮಧ್ಯ ಶರಧ ಸಾ
116. ಳ್ಯ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕೃತಾರ
117. ಕಂಠೀರವಾಧ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡ
118. ಯರವರು ಧಾರಾದತ್ತವಾಗಿ ಸರ್ವಮಾನ್ಯಾ ಕೊಟ್ಟುಯಿರುವ ಯೇ
119. ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಠದ ಹವಾಲು ಮಾಡತಕ ಬಗೈ ಆಯಾ ತಾರೋ
120. ಕದ ಅಮಲುದಾರಿಗೆ ನಿರೂಪಗಳನ್ನು ಬರಕೊಟ್ಟುಯಿರುವ ಮೇರೆಗೆ
121. ಯೇ ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಠದ ಹವಾಲು ಮಾಡಿಕೊಂಡು ಯೇ ಗ್ರಾ
122. ಮಗಳಯಕ್ಕೆ ಚತುಸ್ಸೋಮವಳಗಣ ಕಾಡಾರಂಬ ನಿರಾರಂಬ ಕೋ
123. ಟ ತುಡಿಕೆ ಅಣೆ ಅಟ್ಟುಕಟ್ಟು ಮಗ್ಗ ಮನೆವಣ ಜಾತ್ತಿಕೊಟ ಸಮಯಾ
124. ಚಾರ ಯೇಚಲಪೈರು ಗಿಡಗಾವಲು ಸುಂಕಶೋಮು ಮುಂತಾದ
125. ಅಸಕಲಸ್ವಾಮ್ಯವಂನು ರೂಪರಿರೇಖೆಮಾಡಿಕೊಂಡು ಶ್ರೀ ದೇ
126. ವರ ಕೈಂಕರ್ಯಗಳಿಗೆ ವಪ್ಪಿಕೊಳುವದು ಯಿಲ್ಲಂದಾ ಮುಂದೆ ಯೇಗ್ರಾ
127. ಮಗಳೊಳಗಣ ನಿಧಿನಿಕ್ಷೇಪಜಲ ತರುಪಾಪಾಣ ಅಕ್ಷೇಣ ಆಗಾ
128. ಮಿತಿಧ ಸಾಧ್ಯಂಗಳಂಬ ಅಪ್ಪದೋಗ ತೇಜಸ್ವಾಂಯ್ಯಗಳೂ ಯೇ ಶ್ರೀ
129. ಮಠಕೆ ಸಲುವದ್ದು ಯಿಲ್ಲಂದ ಮುಂದೆ ಮಾಡುವ ಧಾನಾದಿವೈವಕಾರ
130. ಚತುಪ್ಪಯಕು ಶ್ರೀಗಳವರೆ ಬಾಧ್ಯರಾದ ಕಾರಣ ಶ್ರೀ|| ಶ್ರೀಗ
- *131. ೪ವರು ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾರಾಧನ

* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜ ವಡೆರು ಎಂದು ಮೊಹರಿದೆ.

132. ಕೈಂಕರ್ಯ ತಪೋನು ಪೂನಾದಿ ಸಾರ್ವಕಾಲದಲ್ಲು ಆ ಚಂದ್ರಾರ್ಕವೂ
 133. ನಂಮ್ಮ ನಂತಕಿ ಪಾರಂಪರ್ಯವಾದ ಶ್ರೇಯೋಭಿ ವೃದ್ಧಿಗೋಸ್ಕರ ಅನು
 134. ಗ್ರಹಾಮಾಡುತ್ತಾ ನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕವೂ
 135. ಅನುಭವಿಸಿ ಕೊಂಡು ಬರಬೇಕೆಂದು ಆಶ್ರೇಯಸ್ಸಗೊತ್ತದ ಅಶ್ವ
 136. ರಾಯನ ಸೂತ್ರದ ರುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡ
 137. ಯರವರ ಪೂತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದಾ
 138. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೃಥ್ವಿಪ್ರತಾಪಾ ಪ್ರ
 139. ಕಿಮ ವೀರ ನರಪತ್ತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕವೀರ ಯ
 140. ದುಕುಲ ಪಯಃಪ್ಪಾರಾವಾರ ಕಳಾಸಿಧಿ ಶಂಬಡಕ್ಕಾಂಕುಶ ಮ
 141. ಕರಮಧ್ಯ ಶರಭಸಾರ್ವಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹ
 142. ನುಮದ್ಗರುಡ ಕುರಾರ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀ
 143. ಶೂರ ಕೃಷ್ಣರಾಜವಡಯರವರು ಸಾಷ್ಟಾಂಗ ನಮಸ್ಕಾರ ಪೂರ್ವ
 144. ಕದಿಂದಾ ಬರಶಿ ಮೊತ್ತಿಬಿದ ಗ್ರಾಮ ಭೂಸಾಧನಾ|| ಅದಿತ್ಯಚಂದ್ರಾ
 145. ವನಿರೋನಲಶ್ಚದ್ಯಾರ್ಥಮಿ ರಾಷ್ಟ್ರೇ ಹೃದಯಂ ಯಮಶ್ಚ
 146. ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಪುರ್ಣಿಮ ಸಂಭೇದಮರ್ಶ್ಯಜಾನಾತಿ ನರಸೃವೃತ್ತಂ||
 147. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
 148. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಪ್ಪಲಂಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾ
 *149. ತ್ರೀ ಶಿತ್ಯದತ್ತಾ ಸಹೋದರಿ ಅನ್ಯದತ್ತಾ ಚಮಾತಾಸ್ತಾದ್ವತ್ತಾಂ
 150. ಭೂಮಿಂಪರಿತ್ಯಜೇತ್ || ಮದ್ವಂಶಜಾಃ ಪರಮಹೀನಾಃ ವಂಶ
 151. ಜಾವಾಯೇ ಭೂಮಿವಾಃ ಸತತಮುಚ್ಚಲ ಭರ್ಮಣತಾಃ | ಮ
 152. ದ್ವರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ತಾದ ಪದ್ಯಯು
 153. ಗಳಂ ಶರಸಾನತೋಸ್ತಿ || ತಾರೀಕು ಎನೆ ಮಾಹೆ ಜನವರಿ ಸಹ ೧೮೧೭
 154. ನೆ ಯಸವಿಯಲ್ಲು ಹೊಸರುಮನವಿಪ್ರಸಂನ್ಯಯನ ಬರಹಾ

ಸದರಿ ಅದೇ ಸನ್ನದಿನ ಮುಂದಣ ಸಾಲುಗಳಲ್ಲಿರುವ ಪ್ರತ್ಯೇಕ ಕೈಬರಹ.

- | | |
|---|---|
| 1. ಅಪಣೆ ಕೊಡಿದಿರುವ ತಾಲ್ಕು ಆರು ರಲ್ಲ | 10. ಜು ಕಂಟರಾಯ ಯರ್ರುಡು ಸಾವಿರದ
೨೨೪೨ ೩ ೧೦ |
| 2. ಗ್ರಾಮ ಯಂಟು ದಾಖಲ ಹದಿಮೂರು
೮ ೧೩ | 11. ಯನ್ನೂರು ನಾಲ್ಕುತಮರಡು ವರಹಾಯಂ |
| 3. ಕೆರೆ ಐದು ೫ ಕಟೆ ವಂದು ೧ ಅಣೆ ವಂ | 12. ಟು ಹಣಾ ಮುಪಾಗಾದ ಸದರಿ ಅಪಣೆ |
| 4. ದು ೧ ಕಾರ್ಪೆವಂದು ೧ ಕೈ ಸಹಕ್ಕುಲ್ಲುದೇರ್ರೀ | 13. ಕೊಡಿದಿರುವ ಆರು ತಾಲ್ಕುನ |
| 5. ಜು ಯರುಡು ಸಾವಿರದ ಯಂಟುನ್ನೂರು
೨೮೮೪ ೪ ೦ | †14. ಳ್ಲ ಗ್ರಾಮಯಂಟು ದಾಖಲೆ ಕೆರೆಕಟೆ |
| 6. ಯಂಭತ ನಾಲ್ಕು ವರಹಾವು ಪೊಂಭತುಹಣ | 15. ಅಣೆ ಕಾರ್ಪೆ ಸಹಾ ಆಚಂದ್ರಾರ್ಕವಾ |
| 7. ಹಾಗದಲ್ಲ ಲುಕಸಾನ್ನು ಬೇರ್ರೀಣಿಗೆ ವಹಾ ಕಂಟಿ | 16. ಗಿ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ |
| 8. ರಾಯ ಆರುನ್ನೂರು ನಾಲ್ಕುತ ಯರುಡು
೬೪೨೬ | 17. ಣ ಸ್ವಾಮಿಯವರ ನಿತ್ಯತದಿ |
| 9. ವರಹಾಲು ಆಡು ಜಾತಾ ಬಾಕ್ಸಿ ನಿಂತ ಬೇರ್ರೀ | 18. ಯಾರಾಧನೆ ಕೈಂಕರ್ಯದ ಬಗ್ಗೆನ |
| | 19. ರ್ವವಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಶ ಯ |
| | 20. ರುವದರಿಂದ ಶ್ರೀಮದ್ವೃಂಹ್ಯತಂ |

* ಇಲ್ಲ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆದೆ.

† ಇಲ್ಲ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆದೆ.

21. ತೃ ಪಂಚಾವತಾರ ಸರ್ವತಂತ್ರ
22. ಸ್ವತಂತ್ರರಾದ ಮೈಹಿತುರು ಸಂ
23. ಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ
24. ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮ
25. ಲ ಪಾರಂಪರ್ಯವಾಗಿ ಅನುಧ
26. ವಶಕೊಂಡು ಶ್ರೀಸಂನಿಧಿಯಲ್ಲಿ
27. ನಮು ಸಂತತಿ ಸಾರೋಧಾರವಾಗಿ

- * 28. ಪರಮಾನ್ನಗ್ರಹವರ್ವಕ ಪು
29. ಣವಾದ ಅಮೋಘ ಅಶ್ವರ್ವಾ
30. ದಗಳನ್ನು ಮಾಡುತ್ತಾ ಬರೆದೇ
31. ಕೆಂಬದಾಗಿ ಶ್ರೀಕಾಲದಲ್ಲಿ ಶಿರ
32. ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ
33. ಬರೆದು ವಹಿಸಿದ ಭೂದಾನದ
34. ಶಾಶನ ಸಹಿ ತಾರೀಖು ಸದರು

ರುಜು ಶ್ರೀಕೃಷ್ಣ

ಈ ಬಳಿ
ಕನ್ನಡಕ್ಕರದ ಮೊಹಂದೆ.



Transliteration.

1. śubham astū¹viśu [d] dha-vijñāna-ghana-svarūpaṃ vi-
2. gnāna-viśrāpana-baddha-dikṣhaṃ []¹dayānidhiṃ dēha-
3. bhritāṃ śaranyāṃ dēvaṃ Hayagrīvaṃ ahaṃ pra-
4. padye¹Lakṣmīnārāyaṇa śrīmat Śrīyaṃ Alim-
5. gya vakṣaśī nityaiśvarya-pradātāham ityayaṃ tva-
6. bhaya-pradaḥ¹śrīmat-Kāntimatēyāya Kām.-
7. cūpūrṇa-maṇasvinē śrīmat-Kuramgga-pūrṇa-Srī-
8. bhāshyadāya namō namah¹śrīmatē sarva-tam-
9. trēṣhu svatantrāya sudhīmatē¹kavi-tārkiṇi-
10. śīphāya Vēdānta-guravē namah¹chirakāla-
11. tapō-labhyau narakārti-nivāraṇau Parakāla-
12. yatīndrasya ccharaṇau śarapaṃ vraje¹
13. śrīmad akhilāṇḍakōṭi-brāhmāṇḍa-mam-
14. ḍalōpari brāhmāḍīnām avāṇmanasa-gōcha-
15. rāyutāditya-vidyōditāprākṛita-sarva-sam-
16. pat-samruddha-śrī-Vaikunṭhanagara-nayanāyamā-
17. nānamdamaya-divya-ratna-mamṭapa-madhya-vila-
18. sat-phaṇḍamāṇi-sahasra-maṇḍit-ānanta-śē-
19. shaptīṭha-mahārāja-mudrā-virājamāna śrī
20. Vaikunṭha-vallabha-divyājñā-vatīrṇa-durvādi-garva-

* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹಂದೆ.

21. nirvāpaṇa-nipuṇa śrīmaś-Chhārīraka-mahābhā-
22. shya-rachanā-chāturi-dhurīṇa śrīmad-Rāmānujā-
23. chārya-yativarānugraha-labdha-chatus-saptati-saṃ-
24. khyā-nishpāta-Vaishṇavakula-bhadrāsana-samullasa-
25. ś chhīrīmad vēdamārga-pratishṭhāpanā-chārya paramaham-
26. sa- parivrājakāchārya sarva-tantra-svatamtrōbha-
27. ya-nigamāmtāchārya-śrīmat-Kavikathaka-kam-
28. ṭhīrava-charaṇa-naḷina-yugaḷa-vimnyasta-samastātma-
29. bhara śrīmad Rāmānuja Parakāla-sampyyamim-
30. dra-kripānugrahita śrīmad Bramhatamtra Ghaṇ-
31. ṭāvātara Parakāla-guruvara-samārādhitta śrī-
32. mad akhilāṇḍakōṭi-bramhāṇḍanāyaka śrī-
33. man-maṭha-samsthita śrī Hayagrīva Lakshmi-nārāya-
34. ṇa-svāmīyavara saṃnīdhige
35. Harēr Līlāvarāhasya dausṭrā-daṇḍas sa pātu naḥ! Hēmādri-kalāśa
yatra
36. dhātri chhatra-śrīyam dadbau! namas tēstu Varāhāya līlayōddharatē
37. mabtm! khura-madbhya-gatō yasya Mēruḥ kkaṇa-kaṇāyatē! pātu
38. trīṇi jaganti saṃtatam akōpārād dharāṇi uddharan kṛiḍa-kṛōḍa-kalē-
39. baras sa bhagavān yesyaika-dausṭrāṃkure Kūrmah kkaṇḍati nāḷati
dvīrasanō
40. patramti digdantīnaḥ Mēruḥ kōśati mēdintī jalajati vyōmāpi rō-
41. lambati! svasti śrī vijayābhyudaya Śalivāhana-śaka-varsha-ga-
42. lū 1738 ne sanda vartamānavāda Dhātunāma-samvatsarada Mā-
43. gha śudha 10 Sōmavāradallū Ātrēyasagōtra Āśvalāya-
44. na-sūtra Rukśākhaṇu-vartigalāda Kṛishṇarājavaḍayaravara pautra-
45. rāda Chāmarājavaḍayaravara putrarāda śrīmad rājādhi-
46. rāja rājaparamēśvara prauḍha-pratāpā-pratima-vīranarapati biru-
47. damtembara-gaṇḍa lōkaika-vīra Yadukula-payah-ppārāvāra-
48. kaḷānidhi śaṃkha chakrāṃkuśa makara machchhya śarabha sāḷva
gaṇḍabhērum-
49. ḍa dharāṇi-varāha Hanumat Garuḍa kuṭhāra Kaṇṭhīravādyanēka-
biru-
50. dāṃkita Mahīśūra Kṛishṇarājavaḍayaravaru sāsṭāṃggavāgi na-
51. maskarīśi bareśi vappīśida bhūdāna-sādhana adāgi! asmad-guru-pa-
52. ramparā-prāptavāda yī-maṭhadalli yiruva Śrī Hayagrīva Lakshminā-
53. rāyaṇa-dēvara pūjā-vutsavādi-kaimkaryagaḷigōskaravāgi Kārti-
54. ka ba 30 Mangalavāra Sūryōparāga parvaṇi- puṇya-kāladallū
55. sahiranyōdaka-dāna-dhārā-pūrvakavāgi dhāreneradu koṭīru-
56. va bhūdānada bagye nēmakā māḍi koṭṭīruva grāmagaḷa-vivarā Paṭa-

57. na Ashtagrāmada tālōku Bēvinahalli hōbaḷi vaḷitavāda Chinnmali
58. asali grāma vandu dākhale nālku kere vāṇḍake saha yināmatti vuttārannuḷida bērrīju kaṇṭirāyi mūnnūra aivatu yēlu varahavū haṇa
59. muppāga paiki lukasānu bērrījige vajā kaṇṭirāyi nūra yippattu
60. vandu varahavū vaṇḍhatu haṇa muppāgū vīsa jātā Yuva-saṁvatsa-
61. rada sāguvaḷimērege nīṇṭa bērrīju kaṇṭirāyi yinnūra mūvattu ai-
62. du varahavū haṇa muppāgu mūru vīsada grāma 1 Kyātanahalli hō-
63. baḷi vaḷitavāda Doḍegaṇḍana-Koppalu asalli vandu dākhale vāṇḍake
64. saha yināmatti vuttārannuḷida bērrīju ainūra tomḍhata yaraḍu
65. varahavū yēlu haṇa muppāgū mūru vīsa paiki lukasānu bērrī-
66. jige vajā nāluvatu mūru varahavū yēluhaṇa aḍu yaraḍu vīsa
67. jātā bāki Yuva-saṁvatsara-ssāguvaḷi mērege nīṇṭa bērrīju ainūra-
68. nāluvattu vaṇḍhatu varahavū hāgu vīsada grāma vāṇḍu Attikuppe tā-
69. lōku Jāganakere-hōbaḷi vaḷitavāda Sārangi-grāma asali vandu
70. kere vāṇḍake-saha yināmatti vuttārannuḷida bērrīju mūnnūra arava-
71. tu vandu varahavū aīdu haṇa paiki lukasānu bērrījige vajā vaṇḍ-
72. ḍhatta vaṇḍhatu varahavū hāgu mūru vīsa jātā bāki Śrīmukha-saṁva-
73. tsarada sāguvaḷi-mērege nīṇṭa bērrīju yinnūra yappata yaraḍu
74. varahavū nālku haṇa aḍavū vāṇḍu vīsada grāma vāṇḍu Maṇḍeda
75. tālōku Keragōḍu hōbaḷi vaḷitavāda Gaṇḍigere asali vāṇḍu dā-
76. khali vāṇḍu kere yerāḍake saha yināmatti vuttārannuḷida bērrīju
77. kaṇṭirāyi ainūra vaṇḍḍhatta aīdu varahavū nālkuhaṇa muppā-
78. ga paiki lukasānu bērrījige vajā yinnūra vaṇḍḍhatta aīdu varahavu
79. nālkuhaṇa muppāga jātabāki Bhāva-saṁvatsarada sāguvaḷi-mēre
80. nīṇṭa bērrīju mūnnūra varahada grāma vāṇḍu yī-hōbaḷi vaḷita Kō-
81. ḍihalli asali vāṇḍu kere vāṇḍake saha yināmatti vuttārannuḷida bē-
82. rīju kaṇṭirāyi nūra yippattu vāṇḍu varahavū yēluhaṇa aḍa-
83. vū yaraḍu vīsa paiki lukasānu bērrījige vajā aivatu āra varahavu
84. yēlu haṇa aḍu yaraḍu vīsa jātā Bhāva-saṁvatsarada sāguvaḷi mēre
85. nīṇṭa bērrīju aravatu aīdu varahada grāma 1 Sōsale tālōku Kāra-
86. gahalli asali grāma vāṇḍu dākhali yerāḍake saha yināmatti vuttā-
87. ranuḷida bērrīju kaṇṭirāyi yinnūru mūru varahavū yaraḍu-
88. haṇa mūru vīsa paiki lukasānu bērrījige vajā vaṇḍhatu varahavū
89. vaṇḍhatu haṇa aḍu mūru vīsa jātā Bhāva-saṁvatsarada sāguvaḷi-mē-
90. re nīṇṭa bērrīju nūra tomḍhata mūru varahavū yaraḍu haṇa a-
91. ḍada grāma 1 Būkinakere tālōku Kallahalli asali vāṇḍu dākhale
92. vāṇḍu aṇṇe vāṇḍu kālve vāṇḍake saha yināmatti vuttārannuḷida bē-
93. rīju nānūra aivata āru varahavū vaṇḍḍhatta haṇa paiki lukasānu
94. bērrījige vajā yippattu aīdu varahavū aḍu vīsa jātā Śrīmukha-
95. saṁvatsarada sāguvaḷi-mēre nīṇṭa bērrīju nānūra mūvattu vāṇḍu varaha-
96. vaṇḍḍhatta

97. vû yêlu haṇa hāgu mōru vīsada grāma 1 Nāgamangala tālō-
98. ku Śrīrāmnahali hōbai valitavāda Kalladēvanahali asali vāṇḍu
99. dākhali nālku kaṭe vāṇḍake saha yināmatti vuttārannuḷida bērrīju
100. kaṇṭirāyi yimnnūra āru varahavū yaraḍu haṇa paiki luka-
101. sānu bērrījige vajā hattu varaba jātā Śrīmukha-saṃvatsarada sāguva-
102. ḷi mēre nimta bērrīju nāra tombhattu āru varahavū yaraḍu haṇa-
103. da grāma vāṇḍu aṃṭtu tālōku ārarallō asali grāma yaṃ-
104. ṭu dākhale hadimūru kere aidu kaṭe vāṇḍu aṇe vāṇḍu
105. kālve vāṇḍake saha yināmattinuḷida bērrīju yaraḍu sāviraḍa
106. yaṃṭanūra yaṃbhatu nālku varahavū vāṃbhatu haṇa hāga
107. paiki lukasānu bērrījige vajā āranūra nāluvattu yaraḍu vara-
108. havū aḍa jātā sadara mēre nimta sāguvaḷi mērege bērrīju ya-
109. raḍu sāviraḍa yimnnūra nāluvatu yaraḍu varahavū yaṃṭu
110. haṇa muppāgada yī grāmagaḷaṃṇu Ātrēya-gōtra Āśvalā-
111. yana-sūtra Rukṣākḥānuvartigaḷaḍa Kṛishṇarāja-vaḍayaravara
112. paṇṭrarāda Chāmarāja-vaḍayaravara putrarāda śrīmaḍ rā-
113. jādhirāja rājaparamēśvara prauḍha-pratāpā-pratima vīranarapati
114. birudāṇṭembara-gaṇḍa lōkaikavīra Yadukula-payahppā-
115. rāvāra-kaḷānidhi śāṃkha chakrāṃkūśa-makara māchechhya śarabha sā-
116. ḷva gaṇḍabbērūṇḍa dharaṇṭ-varāba Hanumad Garuḍa kuṭṭāra
117. kaṇṭhīravāḍyanēka birudāṃkita Mahīśūra-Kṛishṇarāja-vaḍa-
118. yaravaru dhārā-dattavāgi sarvamānyā koṭṭuyiruva yī
119. grāmagaḷaṃṇu śrīmaṭṭhāda havālu māḍataka bagye āyā tālō-
120. kāda Amaludārrige nirūpagaḷaṃṇu barakoṭṭu yiruva mērege
121. yī grāmagaḷaṃṇu śrīmaṭṭhāda havālu māḍikoṇḍu yī grā-
122. magaḷa yalle chatuṣṣime vaḷagaṇa kāḍāraṃba nīrāraṃba tō-
123. ṭa tuḍike aṇe achchukaṭṭu magga manevāṇa jāttikūṭa samayā-
124. chāra yichala-pairu giḍagāvalu supka poṇṇu muṃṭāda
125. ā sakala-svāṃmyavāṃṇu rūhariṣi rēkhe māḍi-koṇḍu śrī-dē-
126. vara kaṃṭkaryagaḷige vappiṣikoḷuvadu yillipḍā muṃḍe yī grā-
127. magaḷoḷagaṇa nidhi nikshēpa jala taru pāshāṇa akshīṇa āgā-
128. mi śidha sādhyāṃgaḷeṃba asṭabhōga-tōja-svāṃmyagaḷu yī śrī-
129. maṭṭhake saluvaddu yillipḍā muṃḍe māḍuva dānādi-vyevahāra-
130. chatuṣṭayaku śrīgaḷavare bādhyarāda kāraṇa śrī¹ Śrīga-
131. lavaru śrī Hayagrīva Lakshminārāyaṇa dēvara puḷārādhana
132. kaṃṭkarya tapōnushṭhānādi sārvaśāladallu ā-chandrārkaḷu
133. naṃṇa saṃṭati pēraṃṭparyav āda śrēyōbhividdhigōṣkara anu-
134. graḥā māḍuttā nirupādḥika-sarvamānyavāgi ā-chandrārkaḷu
135. anubhavisikoṇḍu barabēkendu Ātrēyasa-gōtrada Āśva-
136. lāyana-sūtrada Rukṣākḥānuvartigaḷaḍa Kṛishṇarāja-vaḍa-

137. yaravara putrarâda Châmarâja-vaḍayaravara putrarâdâ
138. śrīmad rājādhirāja rājaparamēśvara prauḍha pratâpâ pra-
139. tima vīra narapatti birudāptembara gaṇḍa lōkaikavīra Ya-
140. dukula-payah-ppârāvāra-kaḷānidhi śaṃkha-chakrāṃkuṣa ma-
141. kara machhya śarabha sālva gaṇḍabhēruṇḍa dharanī-varāha Ha-
142. numad Garuḍa kuṭhāra kaṇṭhīravādyanēka-birudāṅkita Mahi-
143. śūra Kṛishṇarājavaḍayaravaru sāshtāṃga-namaskāra-pūrva-
144. kadimlā baraśi vappisīda grāma-bhūsāadhanā ¹ Aditya-chandrā-
145. v anilō nalaścha dyaur bhūmir āpō hṛidayam yamaścha
146. ahaścha rātriścha vubhēcha sandhye dharmaścha jānāti narasya vṛittam ²
147. svadattā [d] dviguṇam puṃnyam paradattānu-pālanam para-dattā-
148. pahārēṇa sva-dattam nishphalam bhavēt ¹ svadattā putrikā dhā-
149. trī pitridattā sahōdari amnyadattā cha mātā syād dattām
150. bhūmim parityajēt ² mad-vamśajāḥ para-mahipati-vamśa-
151. jā vā yē bhūmipāḥ satatam ujvala-dharma-chittāḥ ¹ ma-
152. d-dharmam ēva satatam paripālayanti tat-pāda-padma-yu-
153. gaḷam śirasā natōsmi ² tārīku 2 ne māhe Janavari san 1817
154. ne yisaviyallu hajūrru munashi Prasannaiyana barahā sadari

In separate handwriting in the same sannad below.

1. apape koḍisīruva tālku āruralli
2. grāma yaṃṭu dākhali hadimūru
3. kere aidu 5 kaṭe vaṃḍu 1 aṇe vaṃ-
4. ḍu 1 kālve vaṃḍu 1 kke saha kkullu bēri-
5. ju yaruḍu sāviraḍa yaṃṭu nnūrru
6. yaṃbhatanālku varahāvu vombhatu haṇa
7. hāgaḍalli lukasānnu bēriḷḷige vajā kaṇṭi-
8. rāyi ārru nnūru nālvata yaruḍu
9. varahāvu aḍu jātā bakkī nimta bēri-
10. ju kaṇṭirāyi yarruḍu-sāviraḍa
11. yinnūru nālvata yaruḍu varahā yaṃ-
12. ṭu haṇā mupāgāda sadarri apape
13. koḍisi yīruva āru tālkuna-
14. Ili grāma yaṃṭu dākhale kere kaṭe
15. aṇe kālve sahā ā-chandrārkavā-
16. gi śrī Hayagrīva Lakshminārāya-
17. ṇa-svāmiyavara nitya-tadi-
18. yārādhane kaṃṃkaryada bagye sa-
19. rruvamāṃṇyavāgi samarpiśi yi-
20. ruvadarimḍa śrīmad Bramha-tan-

21. tra Ghaṇṭāvatāra sarvatāntara
22. svatantrārāda Maihiśurru sam-
23. sthānada parama-gurugaḷāda
24. śrī Parakālasvāmigaḷavara ma-
25. ṭha pāraṃparyavāgi anubha-
26. vaśi koṇḍu śrī-saṃnidhiyalli
27. naṃma saṃtati sārōdhāravāgi
28. paramānnugraha purvaka pu-
29. rṇavāda āmōgha āśīrvā-
30. dagaḷaṃṇu māḍutā bare-bē-
31. kēmbadāgi trikāladallu śira-
32. sāshṭhāṃgavāgi namaskariśi
33. baradu vapiśida bhūdānada
34. śāśana sahi tārikbu sadara

rruju Śrīkrishṇa

Seal

Mahārāja

Maisura Krishṇarāja

Vaḍeyaravaru

Note.

This is another of the grants of Krishṇarāja Vaḍeyar III and is written on several sheets of paper all of which are now mounted on cloth and this is the longest of all the records in the Parakāla Matt published here.

Above the sannad is the signature of the king (?) in Mahratti characters and a seal with Persian characters containing the name of the king. On each side of the seal are later signatures or initials in English dated 20th May 1879 and 27th July 79 of the "Superintendent" and his assistant, etc., who examined the above nirūp in later times.

At the beginning of each page is a seal to the left in the Nāgari characters with the legend Śrī Chāmarāja Vaḍera tanuja Krishṇarāja Vaḍeru. The sannad begins with 5 invocatory verses:—

I seek refuge in the god Hayagrīva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings. The glorious Lakshminārāyaṇa embracing Lakshmi on his breast renders protection to all proclaiming that he is the bestower of eternal wealth. Salutation to (Rāmaṇuja) whose mother was Kāntimati and

who had Kānchīpūrṇa always in mind and who gave Śrībhāshya to Kurangapūrṇa. Saluation to the wise guru Vēdānta who is a master of all *tantras*, who is a lion to poets and logicians. I take refuge in the feet of Parakāla-Yatīndra, which can only be attained by long austerities and which remove all torments of hell.

(2) Then the donees are named as the gods Hayagrīva and Lakshminārāyaṇa in the matt of Parakālasvāmi. The gods are praised as the masters of the myriads of worlds and worshipped by the great guru Brahmatantra Ghaṇṭāvatāra Parakāla. The prose passage in praise of the above guru may be translated as follows:—

Adorner of the throne of the 74 families of Vaishṇavas set up by the favour of the great ascetic Rāmānujāchārya who is born in the earth under the orders of the lord of Vaikuṇṭha (Nārāyaṇa) shining with royal grace on the seat formed by Ananta Śēsha adorned with thousand jewelled hoods in a divine jewelled pavilion which is the eye of the city of Vaikuṇṭha rich with supernatural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahma and others and situated above in the Brahmāṇḍa (universe) comprising several millions of worlds: and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Śārīraka Sūtras.

The above guru of the Parakāla Matt is also praised as the establisher of the Vedic religion, paramahansa-parivrājākāchārya, well-versed in all the *tantras*, a teacher of both the Vēdāntas (Sanskrit and Tamil), a dependant on the lotus feet of Vēdāntadēsika (Kavi-kathaka-kapṭhīra, a lion to poets and logicians) and a disciple of the great ascetic Rāmānuja Parakāla.

We have next three invocatory verses in praise of the Boar Incarnation (See M. A. R. 1933, P. 141, 186 for a translation of these stanzas).

The nirūp next gives the date of the grant as Ś 1738 Dhātu sam. Māgha 4u 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A. D. its English equivalent.

The donor is named Mahīśūra Kṛishṇarāja Vaḍeyar (III) son of Chāmarāja Vaḍeyar and grandson of Kṛishṇarāja Vaḍeyar (II). The usual titles are applied to him. See M. A. R. 1935, P. 167.

Details of the gift:—The nirūp states that after doing obeisance to the guru of the Parakāla Matt which is praised as the matt of the succession of his gurus (asmad-guru-paramparā-prāptavāda) the king had made a gift of lands for services of the gods Hayagrīva and Lakshminārāyaṇa in the matt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kārtika (19th November 1816 A. D.) and the details of the villages comprising the gift are given herein.

Details of the villages given:—(1) The village Chimmali and its 4 hamlets and 1 tank in the Bēvinahalli hobli of Paṭṭaṇa Ashtagrāma taluk. Gross income of

the village excluding inam lands is 357 varahas and $1\frac{3}{4}$ haṇas. Deducting out of this 121 varahas, and $9\frac{1}{4}$ haṇas and 1 visa for *luksānu* (loss) net income for the year Yuva is 235 Kaṇṭirāya varahas, $1\frac{3}{4}$ haṇas and 3 visas.

(2) The village Doḍegaṇḍana Koppalu with 1 hamlet in the Kyātanahaḷli hobli: gross income excluding inam lands: 592 varahas $7\frac{1}{4}$ haṇas 3 visas. Deducting 43 varahas, $7\frac{1}{4}$ haṇas and 2 visas for *luksānu*, net income amounts for the year Yuva to 549 varahas, 1 hāga and 1 visa.

(3) The village Śārangi with 1 tank in the Jāganakere hobli in Attikuppe taluk: Gross income excluding inam lands, 361 varahas 5 haṇas: deduct for *luksānu* 89 varahas 1 hāga and 3 visas: net income for the year Śrīmukha: 272 varahas $4\frac{1}{4}$ haṇas and 1 visa.

(4) The village Gaṇḍigere in Keregôḍ hobli, Maṇḍya Taluk with 1 hamlet and 2 tanks: Gross income excluding inam lands 585 varahas $4\frac{3}{4}$ haṇas: deduct for *luksānu* 285 varahas $4\frac{3}{4}$ haṇas: net income for the year Bhāva, 300 varahas.

(5) The village Kôḍihaḷli in the above hobli with 1 tank. Gross income excluding inam, 121 varahas $7\frac{1}{4}$ haṇas and 2 visas. Deduct for *luksānu* 56 varahas $7\frac{1}{4}$ haṇas and 2 visas. Net income is 65 varahas.

(6) The village Kāragaḷli in Sôsale taluk with 2 hamlets: Gross income excluding inam—203 varahas 2 haṇas and 3 visas: Deducting for *luksānu* 9 varahas $9\frac{1}{4}$ haṇas and 3 visas, net income for the year Bhāva amounts to 193 varahas and $2\frac{1}{4}$ haṇas.

(7) The village Kallaḷaḷli in Būkinakere Taluk with 1 hamlet, 1 dam 1 channel: Gross income excluding inam—456 varahas, 8 haṇas. Deduct for *luksānu* 25 varahas 1 aḍḍa and 1 visa: Net income for the year Śrīmukha—431 varahas 7 haṇas, 1 hāga, 3 visas.

(8) The village Kallaḍēvanahaḷli in Śrīrāmanahaḷli hobli in Nāgamangala taluk with 4 hamlets and 1 embankment: Gross income 206 varahas and 2 haṇas: Deducting for *luksānu* 10 varahas, net income for the year Śrīmukha amounts to 196 varahas and 2 haṇas.

Total number of villages 8 in 6 taluks with 13 hamlets, 5 tanks, 1 embankment, 1 dam and 1 channel: total gross revenue of these is 2384 varahas, 9 haṇas and 1 hāga: Deducting 642 varahas and one aḍḍa for *luksānu* net income is 2242 varahas 8 haṇas and 3 hāgas.

The king's titles are repeated again and instructions are given to the amildars of the taluks concerned to make over the said villages to the Parakālasvāmi Matt. All the rights, powers and possessions in the said villages including taxes on lands depending on rain or irrigation, gardens big or small, embankments, *achkat*, loom tax, house tax, caste tax, religion tax, tax on wild date trees, tax on forests, pasture tax, customs duties, etc., were to be enjoyed by the matt and utilised for the services of the gods. The guru of the Matt was asked to pray for the prosperity

of the king and his descendants at all times during the performance of the services to the gods and while engaged in austerities. The guru had the four rights of sale, gift, etc., of the said villages :—

The usual imprecatory verses come next. The scribe who wrote this is named Prasannaiya, hajûr munshi.

At the end of the record the substance of the grant is written in the king's own handwriting testifying to the king's sanction of the grant. It may be translated as follows :—

In the 6 taluks as per order, for the 8 villages, 13 hamlets, 5 tanks, 1 *kaṭṭe*, 1 *ane* (dam), and 1 canal gross income is 2884 varahas, 9 *hapas* and 1 *hâga*. Of this must be deducted for *luksânu* (loss) 642 varahas and 1 *adda*. The balance or net income is 2242 varahas 8 *hapas*, 3 *hâgas*. The above eight villages, hamlets, tanks, *kaṭṭes*, *anes* and canals in the 6 taluks have been granted perpetually for the daily *tadiyârâdhana* (worship or the feeding of the devotees) and services of the gods Hayagrîva and Lakshminârâyaṇa free of all imposts. Accordingly the illustrious Ghaṇṭâvatâra, sarva-tantra-svatantra Parakâlasvâmi who is the *parama-guru* (chief preceptor) of the Mysore State might enjoy the same in spiritual succession to the Matt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (*sâshṭânga*) of obeisance bowing our head three times a day and grant this charter of the gift of land. Signature to the above. Date given above.

Signature Śrī Kṛishṇa. Seal of Kṛishṇarâja Vaḍeyar in Kannada characters.

23

A sannad of Kṛishṇarâja Vaḍeyar III dated 1819 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಕನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ರಿಪಿ.

ಮರಾಠೀ ಅಕ್ಷರದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ರುಜುವೂ ಫಾರ್ಸಿ ಅಕ್ಷರದ ಮೊಹರು ಮೇಲ್ಕಾಗದ್ದಲ್ಲವೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾದ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕೆ ವರುಷಂಗಳು

೧೮೪೦

2. ಸಾವಿರದ ಯಳನೂರ ನಾಲ್ಕುತನೇ ಬಹುಧಾನ್ಯನಾಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ

3. ಬ ೧೦ ಗುರುವಾರದ್ದು ಮಹೀಶೂರ ಸಂನ್ಮಾನದ ಪರಮಗುರು

4. ಗಳಾದ ಶ್ರೀಮದ್ಭಕ್ತಂತ್ಯ ಪಂಚಾವತಾರ ಪರಕಾಲ ಸ್ಯಾ
5. ಮಿಗಳವರ ಮಠದ ಶ್ರೀಯವರ ಸಂಸ್ಥೆಗೆ | ಆತ್ಮೀಯಪೂಜ್ಯ
6. ಆತ್ಮರಾಯನ ಸೂತ್ರ ರುಕ್ಮಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡಯ
7. ರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮ
8. ದ್ರಾಚಾರಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಮ್ಯತಾಪಾಪ್ರತಿಮೆ ವೀರ
9. ನರಪತಿ ಬಿರದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕಿ ಕ ವೀರಾಯದುಕುಲ |
10. ಪಯುಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಲಾರ
11. ಮಕರ ಮತ್ಸ್ಯ ಶರದಸಾರ್ಥ ಗಂಡಭೇರಿಯಿಂದ ಧರಣೀವರಾಹ ಹನುಮದ್ಧ
12. ರುಡ ಕಂಠಿರವಾಡ್ಯನೇಕ ಬಿರದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ
13. ರಾಜ ವಡಯರವರು ಬರಹಿಕೊಟ ದಾನಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ
14. ಆದಾಗಿ ಶ್ರೀಮಠದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾ
15. ರಾಧನೆ ಕೈಂಕರ್ಯ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣೆ ಪುತ್ಸವಾದಿಗಳು ಮುಂತಾದಕ್ಕೆ
16. ದರ ಮಹ ಕಂಟೀರಾಯಗ ಗಂಜಿಂಗ ಸಾವಿರದ ಐವತ್ತು ವರಹಾದ ಮೇರಿಗೆ
17. ಸಾಲಯಾನಾ ಕಂಠಿರಾಯ ಹನ್ನೆರಡು ಸಾವಿರದ ಆರನೂರುವರಹಾ
18. ನೇಮಕ ಮಾಡ್ತಿ ತಾಲುಕಗಳಿಗೆ ಸಂಸ್ಥೆದು ಅಪ್ಪಣೆ ಕೊಡ್ತಿಯಿರುವವರಾ
19. ಒಂಕ ಉಭಯ ಅಪ್ಪಗ್ರಾಮ ತಾಲ್ಲೂದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
20. ಗಂಕ ಮಯ್ಯರು ಅಪ್ಪಗ್ರಾಮದಿಂದಾ ಗ ಗಂಕ ಲ್ಲು
21. ಗಂಕ ಪಟ್ಟ ಅಪ್ಪಗ್ರಾಮದಿಂದಾ ಗ ಗಂಕ ಲ್ಲು

ಒಂಕ

22. ಒಂಕ ಅತ್ತಿಕುವೆ ತಾಲುಕದಿಂದಾತ್ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
23. ಒಂಕ ಚನ್ನರಾಯಪಟ್ಟ ತಾಲ್ಲೂದಿಂದಾ ತ್ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
24. ಒಂಕ ಕಿಕ್ಕೇರಿ ತಾಲ್ಲೂದಿಂದಾ ತ್ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
25. ಒಂಕ ಬುಕ್ಕನಕೆರೆ ತಾಲ್ಲೂದಿಂದಾತ್ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
26. ಗಂಕ ಉಭಯ ಕಂಟೀರಾಯಹೆನ್ನೆರಡುಸಾವಿರದ ಆರನೂರು
27. ವರಹಾ ಶ್ರೀಮಠಕ್ಕೆ ಕೊಡುವಂತೆ ತಾಲ್ಲೂಗಳಿಗೆ ಸಂಸ್ಥೆದು ಅಪ್ಪಣೆಕೊಡ್ತಿಯಿ
28. ಧೀತ್ತು ಶ್ರೀಮಠವ್ವಾನಶಾಸನ ಅಪ್ಪಣೆಕೊಟ ಪ್ರಕಾರಾ ಬಹುಧಾನ್ಯ ಸಂ
29. ವತ್ಸರದ ಪುಷ್ಯ ಶುಕ್ಲ ೫ ಶುಕ್ರವಾರ ಗುರೈ ಜನವರಿ ಆರಭ್ಯಾ ಯಂಗರೆ
30. ಜಿತ್ತಿಂಗಳ ಕಾಯದೆ ಮೇರಿಗೆ ಬರಹ್ತ ಐವಟಂನ್ನು ತರಹಿಕೊಳುತ್ತಾ
31. ಶ್ರೀಮಠದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣದೇವರ ಪೂಜಾರಾಧನೆಕೈಂ
32. ಕರ್ಯ ಬ್ರಾಂಹ್ಮಣ ಸಂತರ್ಪಣೆ ಮುಂತಾದ ಪುತ್ಸವಾದಿಗಳನ್ನು ಸಕಲ
33. ಸಂಧ್ಯಮದಿಂದಾ ನಡ್ವತ್ತಾ ಸರಕಾರದ ಶ್ರೇಯೋಪಾರ್ಥನೆ ಮಾಡಿಕೊಂ
34. ಡು ತಪೋನಿಷ್ಠ ಪಾರಂಪರ್ಯವಾಗಿ ಯರದೇಕೆಂದ್ರು ಬರಹಿಕೊಟ ದಾನಶಾಸನ
35. ಅಧಿಕೃತಂದ್ರಾವನಿರೋನುಶ್ಚ ದಾರ್ಥೂಮಿರಾಪೋಹ್ಯದಯಂ ಯ
36. ಮತ್ಸ್ಯ ಅಹ್ಮರಾತ್ರಿಶ್ಚಪುರ್ಣಿಮ ಸಂಧಿ ಧರ್ಮಸ್ಯಪಾನಾತ್ತಿನರಸ್ಯವ್ಯತಂ||
37. ಬ ತ್ತಾರಿಬ ಅಂನಿ ಮಾಹ ಜನವರಿ ಸಂ ೧೮೧೯ನೆ ಯನವಿ ಬತ್ತಆಪ್ಪಾಡಿ
38. ರಾವ ಮುನವಿಪುರು

(ಪ್ರತ್ಯೇಕವಾದ ಕೈಬರಹದಲ್ಲ.)

- | | |
|-------------------------------|--|
| 1. ಸದರಿ ಮೇರಿಗೆ ಸಾಲ್ವಯಾ | 3. ನ್ನೂರು ವರಹಾದ ನೇಮಕ್ಕೆ ಪ್ರಕಾರಾ ಶ್ರೀದೇ |
| 2. ನಾಕಂಟರಾಯ ಹನೇರಡು ಸಾವಿರದ ಆರು | 4. ವತಾರಾಧನೆ ಸಂತರ್ಪಣೆ ಮುಂತಾದ |

5. ಸಕಲ ಉತ್ಸವಂನ್ನು ನಿರಂತರಾಯದ್ವಲ್ಲ
6. ತಪೋನಿಷ್ಠಯಿಂದಲ ಮಹವ ಪಾರಂ
(ಈ ಸನ್ನದಿನ ಎಡಗಡೆಯಲ್ಲಿ

7. ಪರೈವಾಗಿ ಏನ್ನುಧವಿಕೊಂದು ಬರು
8. ವದು ರುಜು ಶ್ರೀಕೃಷ್ಣ ಎಂದಿದೆ

ಶ್ರೀ ಹಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ
ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಯಿದೆ.)

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ



ಎಂಬ ಮೊಹರೆದೆ

Transliteration.

(There is a Persian seal at the top of the sannad.)

1. svasti śrī vijayābhyudaya Śalivāhana śeke varushamgaḷu 1740
2. sāvirada yēlanūra nālvatane Bahudhāṁnya-nāma-samvatsarada Pushya
3. ba 10 Guruvāradallu Mahiśūra samsthānada paramaguru-
4. gaḷāda śrīmad Brāmatantra-Ghaṁṭāvatāra-Parakāla-svā-
5. migaḷavara maṭhada śrīyavara samṇnidhige ḥ Ātrēyasa gōtra
6. Āśvalāyana sūtra Ruk-śākhānuvarttiḡaḷāda Krishṇarājavadāya-
7. ravara pautrarāda Chāmarājavadāyaravara putrarāda śrīmad
8. rājādhirāja rājaparamēśvara prauḍha-pratāpa-pratima vira-
9. narapati biradantēmbara gaṇḍa lōkaika-virā Yadukula-
10. payaḥ-pārāvāra-kālānidhi śaṁkha-chakrāṁkuśa kuṭṭhāra
11. makara-matsya-śerabha-sāḷva-gaṇḍabhērūṇḍa dharanī-varāha-hanumad
ga-
12. ruḍa kaṇṭhiravādyanēka biradāṁkita Mahiśūra Śrīkrishṇa-
13. rājavadāyaravaru baraśi koṭa dāna-śāsana krama vēṁṭēṁdare
14. adāgi śrīmaṭhada Śrī Hayagrīva Lakshminārāyaṇa-dēvara pūjā-
15. rādhanē kaimkaryā brāṁhaṇa-saṁtarpane utsavādigalū muntāḍakke
16. dara maha kaṁṭhirāyi ga 1050 ḥ sāvirada aivattu varahāda mērige
17. sāliyānā kaṇṭhirāyi haṁṇneraḍu sāvirada āranūru varahā
18. nēmaḡa māḍsi tālukagaḷige samṇṇadu appaṇe koḍsi yiru vivarā
19. 3000 ḥ ubheya Ashtagrāma tālukadiṁḍa tingaḷu 1 kke ga 250 ḥ llū
20. 1500 ḥ Maysūru Ashtagrāmadimḍa ga 125 ḥ llū
21. 1500 ḥ Paṭṇa Ashtagrāmadimḍa ga 125 ḥ llū 3000 ḥ

22. 3000 | Attikuppe talukadimda ttimgaḷu 1 kke ga 250 | llu
23. 3000 | Chamnarāyapaṭṇa tālkudimda ttimgaḷu 1 kke ga 250 | llu
24. 3000 | Kikkēri tālkudimda ttimgaḷu 1 kke ga 250 | llu
25. 600 | Bukkanakere tālkudimda ttimgaḷu 1 kke ga 50 | llu
26. 12600 | ubhayam kaṭṭirāyi hannerāḍu sāvirada āranūru
27. varaha śrīmaṭṭhake koḍuvamṭe tālkugaḷige samṇṇadu appaṇe koḍsiyi-
28. dhītu śrīmaṭṭhada dāna-śāsana appaṇe koṭa prakāra Bahudhāmnya-saṃ-
29. vatsarada Pushya śudha 5 Śukravāra gurra Janavari ārabhyā yimgare-
30. ji ttimgaḷa kāyade mērige barataka aivajamṇnu taraśi koḷuttā
31. śrī maṭṭhada śrī Hayagrīva Lakshminārāyaṇa dēvara pūjārādhane kaim-
32. karya Brāhmaṇa-saṃtarpaṇe munttāda vutsavādigalaṃṇnu sakala
33. saṃbhramadimda naḍsuttā sarakārada śrēyaḥ prārthane māḍikom-
34. ḍu tapōnishṭha pāraṃparyevāgi yirabēkemḍdu baraśi koṭa dāna-śāsana
35. Ādityachandrav Anilō nalaścha daur bhūmir āpō hṛidayam ya-
36. maścha ahaścha rātriścha vubhē oha sandhe dharmasya jānātti narasya
vṛitam ||
37. ba ttārikha 21 ne māhe Janavari san 1819 ne yisavi khatta Apāji
38. rāva munashi hajūru

(In a different handwriting)

1. sadari mērrige sālliya-
2. na kaṭṭirāyi haneraḍu sāvirada āru
3. nnūru varahāda nēmaka prakāra śrī dē-
4. vatārādhane saṃtarpaṇe munttāda
5. sakala-utsavamṇnu niraṃtarāyadalli
6. tapō-nishṭheyimḍali maṭṭada pāraṃ-
7. paryavāgi annubhaviśikoṇḍu baru-
8. vadu rruju Śrīkrishṇa

On the left side of the sannad (Seal)

Śrī Chāmarāja vadēra tānuja

Krishṇarāja vadēru

Below.

(Seal)

Māharāja

Maisura Krishṇarāja

Vaḍayaravaru

Note.

This is another of the sannads of Kṛishṇarāja Vaḍeyar III issued for the benefit of the Parakāla Matt at Mysore. It is dated Ś 1740 Bahudhānya sam. Pushya ba 10 Thursday and the equivalent English date is also given *viz.*, 21st January 1819.

The donee is named Brahmatantra Ghaṇṭavatāra Parakālasvāmi, the *parama-guru* (chief preceptor) of Mahiśūra-samsthāna (Mysore State). The king who is the donor, *viz.*, Śrī Kṛishṇarāja Vaḍeyar of Mahiśūr is given the usual titles.

The object in issuing the sannad is said to record the grant made by the king for the expenses of the services of the gods Hayagrīva and Lakshminārāyaṇa in the above Matt, the feeding of Brahmans in the Matt and conducting of special festivals, etc. The grant consisted of the payment of a sum of 1050 varahas per month or 12600 varahas of the Kaṇṭhīrāyi type per year to the above Matt from the income of certain taluks.

The details of payment ordered from various taluks are: 250 varahas per month from ubhaya Ashṭagrāma Taluk: (125 from Maisūr Ashṭagrāma: 125 from Paṭṇa Ashṭagrāma); 250 varahas per month from Attikuppe Taluk: 250 varahas per month from Channarāyapaṭṇa Taluk: 250 varahas per month from Kikkēri Taluk: 50 varahas per month from Bukkanakere Taluk: Total 1050 varahas per month or 12600 varahas per year.

Necessary orders are said to have been issued to the Taluk authorities to pay up the above amounts every English month beginning from January 1st corresponding to Bahudhānya sam. Pushya śu 5 Friday. The guru of the Parakāla Matt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagrīva and Lakshminārāyaṇa in the Matt, the feeding of Brahmans etc., and pray for the prosperity of the *sarakār* (government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man's action are the sun, moon, wind, fire, sky, earth, water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the sannad is named Appāji Rav.

Next come 8 lines in the king's handwriting recording the gift of 12600 varahas per year to the Matt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Matt and the performance of the austerities (tapōnishṭha).

There is a seal in Persian characters above the sannad and a seal to the left containing the usual name of Kṛishṇarāja Vaḍeru, son of Chāmarāja Vaḍeru in Nāgari characters. At the end of the sannad is the signature Śrī Kṛishṇa and below is a seal containing the words Māharāja Maisūru Kṛishṇarāja Vaḍayaravaru in Kannaḍa characters. The Persian characters in the seal are not legible and above the seal is the King's signature in Mahratti.

A sannad of Krishnarāja Vadeyar III of Mysore dated 1820 in the possession of the Parakāla matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಗಂನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮೇಲ್ಕಾಡಲ್ಲ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

ಶ್ರೀ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ವಿಕ್ರಮಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ಗಿಲ್ಲು ಶ್ರೀ ಮತು || || ಆಯಕಟ್ಟಿನ ಕೃಷ್ಣಕ್ಕೆ ಬ
2. ರಸಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲು ನಡವದ್ರಾಂ
3. ಹೃಣ ಸಮಾರಾಧನೆ ತಾತುಮಾರ್ಗಸ್ತ ಸಂಕಲ್ಪ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಶಿರುನಕ್ಷ
4. ತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳ ತಿರುಮಧ್ಯಯನ ಆಳ್ವಾರ ತಿರುನಗರಿ ವೇದಾಂತಾಚಾರ್ಯರ ನಿತ್ಯಾ
5. ರಾಧನೆ ಬಗ್ಗೆ ಸಹ ನಿಂದನವಾಲು ಆಯ ಕಟ್ಟಿನ ತಾವಡಿಯಿಂದಲ್ಲು ದೊಡ್ಡ ಉಗ್ರಾಣ
6. ಚಿಕ್ಕ ಉಗ್ರಾಣ ವಿಚಾರದತಾವಡಿ ದೇವಸ್ಥಾನದ ತಾವಡಿಯಿಂದ ಸಹ ಕಂಗು ಜಿಂ ೯ಂವರ
7. ಹ ವರುಷಂವ್ರತಿಯಲ್ಲು ಕೊಟ್ಟು ಬರುವದು ಸರಿಯಷ್ಟೆ | ಯೀಪಣವಿಗೆ ಉತ್ತಾರವಾಗಿನಿಂ
8. ನಹವಾಲು ಆಯಕಟ್ಟಿನ ತಾವಡಿವಳಿತದ ಅಂದೂರಸ್ತಳದಲ್ಲ ಕಂಠಿರ್ವಗುಳಿಗೆ ಐ
9. ನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗ್ರಾಮವನ್ನು ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಧಾ
10. ರೆಯನೆರದು ಕೊಟ್ಟು ಯಿಥೇವೆಯಾದಕಾರಣ ಯೀಬಗ್ಗೆ ಅಂದೂರ ಸ್ತಳದ ಆತ್ಮಾಣಿ ಗ್ರಾ
11. ಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿಗೋಪಾಲಗ ೯೦೦೦ ಮೂಂಗಿಪಟ್ಟಿಗ್ರಾಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋ
12. ಪಾಲ ಗ ೧೦೦ ೯ ೦ ನೂರೂರ ಗ್ರಾಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋಪಾಲ ಗ ೨೫೦ ೯ ೦ ಅಂತು
13. ಗ್ರಾಮ ಒಕ್ಕೆ ಸುವರ್ನಾದಾಯ ದವಸಾದಾಯ ಸುಂಕ ಪೊಂಮು ಹಾತಿಗೂಟ ಸಮ
14. ಯಾಚಾರ ಕುರಿವೆರಿಗೆ ಬಾಲವೆರಿಗೆ ಹುಟ್ಟುಕಣ ಹುಣುಕೆ ಗುತ್ತಿಗೆ ಮುಂತಾದ ಹುಟ್ಟು
15. ವಳಿ ಗೋಪಾಲಗ ೧೨೫೦ ೯೦ಕ್ಕೆ ಸರೆಕಂಗು ಜಿಂ ೯೦ ಐನೂರುವರಹದ ಹುಟ್ಟು
16. ವಳಿ ಯೀ ಬಗೆ ಗ್ರಾಮಗಳನ್ನು ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾಂನ್ಯವಾಗಿ
17. ನಡುಕೊಂಡು ಬರುವ ಹಾಗೆ ಕಟ್ಟಿ ಮಾಡಿಸಿಯಿದ್ದೀತು ಆಪ್ತಕಾರಕ್ಕೆ ವೇದಾಂತಪರ
18. ಕಾಲಸ್ವಾಮಿಗಳ ಮಠದ ಹವಾಲಿಗೆ ಆಯಕಟ್ಟಿನ ತಾವಡಿವಳಿತದ ಅಂದೂರಸ್ತಳ
19. ದ ಆತ್ಮಾಣಿ ಗ್ರಾಮ ಮೂಂಗಿಪಟ್ಟಿ ನಉರೂರು ಸಹ ಗ್ರಾಮ ಒಕ್ಕೆ ಕಂಗು ಜಿಂ ೯೦
20. ಐನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವ
21. ಮಾನ್ಯವಾಗಿ ಶಾಸ್ತ್ರತಪಾಗಿ ನಡುಕೊಂಡು ಬರ.ವದು | ಯೀಗ್ರಾಮಗಳ ಯೆಲ್ಲೆಚತು
22. ಸ್ತೀಮೆಗೂ ಶಿರಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಕೊಡುವದು | ಯೀನಿರೂಪವನ್ನು ತಾವಡಿಕರಣಿಕ
23. ರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿತಿರಿಗೊಡುವದು | ಶ್ರೀ (ಎಂದು ಮೊಹರಿದೆ.)

Transliteration.

Seal in Nāgari Characters.

1. Vikrama-sampvatsarada Mārgasīra śu 15 llū śrīmatu || || Āyakaṭṭina
Krishṇaige ba-
2. rasi kaḷuḥida nīrūpa adāgi | Vēdānta-Parakāla-svāmigaḷa maṭṭhadallu
naḍava Brāṃ-

3. hmaṇa-samāradhane Chāturināśya-sampkalpa | Śrīnivāsa-Parakālasvāmigaḷa tirunaksha-
4. tra Parakālasvāmigaḷa tiruvadhyayana Ālvāra-tirunagari Vēdāntāchāriya-ranityā-
5. rādhane bagye saha nimpna havālu āyakaṭṭina chāvaḍi-yimḍallu doḍḍa-ugrāṇa
6. chikka-ugrāṇa vichāradachāvaḍi dēvasthānada-chāvaḍiyimḍa saha kaṁgu 500^o | vara-
7. ha varushaṁ-pratiyallu koṭṭu baruvalu sariyashṭe | yī-haṇavige uttāravāgi nimp-
8. na havālu āyakaṭṭina chāvaḍi vaḷitada Aṁdūrasthalaḍalli kaṁṭhirva guḷige ai-
9. nūru varahada huṭṭuvali grāmavamṇnu Vēdānta Parakāla-svāmigaḷa maṭṭakke dha-
10. reyaneradu koṭṭu yidhēveyāda kāraṇa yī bagye Aṁdūra-sthalāda Attāṇi grā-
11. ma 1 kke huṭṭuvali Gōpāla ga 900^o Mūṁgipattigrāma 1 kke huṭṭuvali Gō-
12. pāla ga 100^o Naulūra grāma 1 kke huṭṭuvali Gopāla ga 250^o aṁtu
13. grāma 3 kke suvarṇādāya davasādāya sumka poṁmu jātigūṭa sama-
14. yāchāra kuriderige bāladerige hulluhāṇa huṇuse-guttige muṁtāda huṭṭu-
15. vali Gōpāla ga 1250^o kke sale kaṁgu 500^o ainūruvarahada huṭṭu-
16. vali yī bage grāmagaḷamṇnu vimḡaḍisi koḍisi nirupādhika-sarvamāṁnya-vāgi
17. naḍasi-koṇḍu baruva hāge kaṭṭe māḍisi yiddhittu ā-prakārakke Vēdānta Para-
18. kālasvāmigaḷa maṭṭada havālige āyakaṭṭina chāvaḍi-vaḷitada Aṁdūra sthala-
19. da Attāṇi-grāma Mūṁgipattī Naūlūru saha grāma 3 kke kaṁgu 500
20. ainūru-varahada huṭṭuvalige sariyāgi vimḡaḍisi nirupādhika-sarva-
21. mānyavāgi śāsvatavāgi naḍasi koṇḍu baruvalu | yī grāmgaḷa yelle chatu-
22. ssimegū śilā-pratishṭhe māḍisi koḍuvadu | yī-nirūpavamṇnu chāvaḍi karaṇika-
23. ra kaḍitakke baresi tirigi koḍuvadu

(Śrī) Seal.

Note.

This is a nirūp addressed by the king Krishṇarāja Vadeyar III of Mysore to Krishṇaiya of the Āyakat department (a department organised by Chikka Dēva Raja Vadeyar for looking after the revenues and expenditure of the 84 districts of Mysore, accounts of the military department and stores, personal receipts and

expenditure of the king) and is dated Vikrama sam. Mārgaśīra śu 15 corresponding to 19th December 1820 A.D., the only year Vikrama in the reign of Kṛṣṇarāja Wodeyar III being equivalent to 1820-1821 A.D.

The object of the record is to register the king's decree that the revenue of certain villages amounting to 500 varahas kaṇṭhīrāyī per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmans, chāturmāsya-sankalpa (maintenance of the svāmi and establishment for four months when the svāmi had to remain at headquarters for the rainy season), the birth-day feast of Śrinivāsa Parakālasvāmi, and the anniversary of the day of death of Parakālasvāmi, and the daily worship of Vēdāntāchārya in Ālvār Tirunagari.

It is stated that this sum of 500 varahas was being met from various items of revenue belonging to Āyakaṭṭina-chāvaḍi, the big stores and the small stores, the departments of Vichāra-chāvaḍi and Dēvasthāna-chāvaḍi. The present order substituted for this the income of the villages Attāṇi, etc., belonging to Andūru-sthala belonging to Āyakaṭṭina-chāvaḍi.

The details of the revenue of the villages assigned are : Annual income of the village Attāṇi; 900 Gōpāla gadyāṇas; income of the village Mūngipaṭṭi 100 Gōpāla gadyāṇas; income of the village Naulūr 250 Gōpāla gadyāṇas; total income of the three villages per year including gain from gold, gain from produce, customs dues, tolls, taxes on caste meetings, taxes on adjudications of disputes regarding religion, taxes on sheep, taxes on tails (of animals slaughtered?), taxes on fodder, rent from tamarind trees, etc., amounted to 1250 Gōpāla gadyāṇas or 500 Kaṇṭhīrāyī varahas.

The income of the three villages amounting to 500 varahas was ordered to be assigned to the matt of the Vēdānta Parakālasvāmi and the villages were to be made over to the Matt free from taxes and boundary stones were to be set up for the villages.

The nirūp was to be copied by the clerk (karanika) of the Chāvaḍi (department) and to be then sent to the Matt.

25

A sannad of Kṛṣṇarāja Wodeyar III of Mysore, dated 1826 in the possession of the Parakālasvāmi Matt in Mysore.

Kannaḍa language and characters.

ಮೈಸೂರು ನಟಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲಿರುವ ೧೦ನೆಯ ಸನ್ನದು.

ಶ್ರೀ

ವಿಜಯನಗರ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣ ರಾಜವಡೆರು.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಪಾಲ್ಕುಣ ಶು ೧ ಗುರುವಾರದೂ

2. ಶ್ರೀಮತು || || ಅರಮನೆ ಸೀಮೆಗಡಿಗಳ
3. ಅಮೀಲ ಕಿಲೆದಾರ್ ಸಾಯಿರ ಯಿರಾಬೆಯವಂಗೆ ಸಹ
4. ಬರಶಿಕಳುಹಿದ ನಿರುಪಾ ಅದಾಗಿ| ಶ್ರೀಮದ್ಭ್ರಂಹತಂತ್ರ
5. ಪಂಟಾವತಾರ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಮಠಕ್ಕೆ
6. ಅಕ್ಕಿಮುಂತಾದ ಮಾಫಿ ಜಿನಸು ತುಪ್ಪ ಮುಂತಾದ ವಜಾ
7. ನಿಜಿನ್ನು ಸಹಾ ನಿಂಮ ನಿಂಮ ತಾಲ್ಕುದಲ್ಲಿ ಖರಿದಿ ಮಾಡಿ ಮಾಠ
8. ದ ಕಡೆಯವರು ತೆಗೆದುಕೊಂಡು ಬರುವಂತಾದಕ್ಕೆ ಶ್ರೀ ಮಠ
9. ದ ಕಾರ್ಯಕರ್ತುಗಳ ಯಾದಾನುನ ದಾಖಲೆಮೇರಿಗೆ ತೆಗೆದು
ಹಿಂದುಗಡೆ.
10. ಕೊಂಡು ಬರುವಂತಾ ಜಿನಶಿಗೆ ಸುಂಕ್ಕಾಕೇಳದ್ದೆ ವರುಷಂ
11. ಪ್ರತ್ತಿಯಲೂ ಬಿಡುತ್ತಾ ಬರುವದು ಬತ್ತಾರಿಕು 9 ನೆ ಮಾ
12. ಹೆ ಮಾರ್ಚಿ ಸನ್ ೧೮೨೬ನೆ ಯಿಸವಿ ಖತವೆಂಕಟೇಶೈಯ
13. ಮುನಾಶಿ ಹಾಜುರು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

Dévanāgarī seal on the top of the sannad.



Kṛishṇarājavadāyaravarṇu.

1. Pārthiva-samvatsarada Phālguna śu 1 Guruvāradalū
2. śrīmatu || || aramane-śīme-gaḍigala
3. Āmila Kiledārra sāyira-yilākheyavarige saha
4. baraśi kaḷuhida nirrupā adāgi | śrīmad-Brahmatantra
5. Ghaṁṭāvatara Śrī Parakālasvāmigaḷavara maṭhakke
6. akki mupṭāda māphi jinasu tuppa mupṭāda vāja-
7. ni jinsu sahā niṁma niṁma tālkudalli kharidi māḍi maṭha-
8. da kaḍeyavarṇu tegadu konḍu barruvamṭtāḍake śrīmaṭha-
9. da kāryakartuḡaḷa yādāstuna dākhale mērrige tegedu-

Back side

10. konḍu barruvamṭṭha jinaśige sumkkā kēḷadde varrusham
11. prattiylū biḍuttā barruvadu ba tārriku 9 ne mā-
12. he Mārchi san 1826 ne yisavi khata Venkaṭēśaiya
13. munashi hajūrru Śrīkṛishṇa.

Note.

This sannad of the Parakālasvāmi Matt, Mysore, is addressed to the *Āmils* (amildars), *Kiledars* (officers in charge of fortresses), customs officers, etc., of the villages under the control of the Palace (Aramane-sime-gaḍigaḷu) in the reign of the Mysore king, Kṛṣṇarāja Vāḍeyar III. The object of the sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghaṇṭāvatāra Parakālasvāmi Matt on the production of a letter signed by the Agent of the Matt.

The document contains the usual signature of the king Śrī Kṛṣṇa and the name of the royal scribe (hajūru-munshi) Venkaṭēśaiya. It is dated 9th March 1826 and Pārthiva sam. Phālguna śu 1 Thursday. The English date agrees with the Indian date both in the cyclic year and the week-day.

The record also has the usual seal of the king with the legend in the Dēvanāgarī characters, giving the name of Kṛṣṇarāja Vāḍeyar, son of Chāmarāja Vāḍeyar.

26

A sannad of Kṛṣṇarāja Vāḍeyar III of Mysore, dated 1830 A. D. in the possession of the Parakālasvāmi Matt, Mysore.

Kannada language and characters.

ಮೈಸೂರು ನಟಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲರುವ ೧೨ನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲಿ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು.

ಕೃಷ್ಣರಾಜವಡೆಯವರು.

1. ವಿಕೃತಿಸಂವತ್ಸರದ ಛಾದ್ರಪದ ಶ್ರು ೭ ಬುಧವಾರದಲ್ಲು ಶ್ರೀ ಮತ್ತು || || ಚತ್ತಮಂಗಲ ಬು
2. ದಿಕ್ಕೋಟೆ ತಾಲ್ಲು ಹಾಲ ಅಮೀಲ ಬಹ್ಯಾರಾಯ ಯಸ್ತಕವಾಲ ಅಮೀಲರಿಗೆ ಸಹ ಬರಹಕಳುಕಿದ
3. ನರಸಿಂಹ ಅದಾಗಿ ಶ್ರೀತಿರಪತಿ ಗಿರಿಮೇಲೆ ಆಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆಗೈ ತನಬೆ ಅವ್ವಣಿ ಕೊಟವಿವರಾ |
4. ೪೧೯೯೪|| = ಶ್ರೀತಿರಪತಿಯಲ್ಲಿ ಶ್ರೀಮದ್ಬ್ರಾಹ್ಮ ತಂತ್ರಪಂಚಾವತಾರ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ
5. ವರಮಠದಲ್ಲುಯಿರುವ ಶ್ರೀಹಯಗ್ರೀವದೇವರು ದೇಶಿಕರಸಂನಿಧಿಯಲ್ಲುಸಕಾನತ್ಯ
6. ಗಟ್ಟಿ ಆಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆದಿನವಂದಕ್ಕೆ ೬೦೮ರವತ್ತೆರಡುಜನಕ್ಕೆ ಶ್ರೀ
7. ಗಿರಿಮೇಲೆಸರಕಾರದಸತ್ಯದಿಂದಾನಂದಜನಿಕ್ರಯದಮೇಲಿಗಿವರುಪೂಕ್ಕೆ
8. ೪೧೯೯೪|| = ನಾನುರಹತ್ತೊಂಬತ್ತು ವರಹಾವುನಾಲ್ಕು ಹಣಅಡುಬ್ಯಾಳಿಯಂ
9. ನ್ನು ಚಕ್ರದತನದೀಕನವವಜಿನ್ಯಲ್ಲಿ ಶ್ರೀಮಠಕ್ಕೆ ಸಲ್ಲುತ್ತಾಯದಂನ್ನು ಮವಕುಪ್ಪಾ
10. ಮಾಧಿಯೇಬಗೆ೪೧೯೯೪|| = ಯಂನ್ನು ತಾಲ್ಲು ಮಜಕುರಿನವವಜಿನ್ಯಲ್ಲಿ ಶ್ರೀಮಠ
11. ಕೈಕೊಡುವಂತೆಅಪ್ಪಣೆಕೊಟ್ಟು ಯಥೀತ್ತುಯೇನಿರೂವಾ ಸ್ವ ರಕತಲವಿದಕಾರ್ಪಿಣಿ
12. ನಾರಭ್ಯಾ ಸಾಲ್ವಯಾನಾಯೆರಡುನಿಸ್ತಿಸಮೇಲಿಗಿ ಬಾರಮಾಕು ಜಿನ್ಯಕೊಡತಕ್ಕದು
13. ೩೪||೧೦|| ಶ್ರೀತಿರಪತಿಗಿರಿಮೇಲೆ ಬ್ರಹ್ಮೀತ್ಯವದ್ದು ಸದರಿಮಠದ ಮಾರಿಹತ್ತು ಆಗತ್ಯಬ್ರಾ

14. ಹೃದಯಸಂಕರ್ಷಣೆ ಜನ ೧೦೦೦ ಸಾವಿರಕ್ಕೆ ಅವರಲವಾಡನುಮೇರಿಗೆ ಶ್ರೀಗಿ
15. ರ್ತಿ ಮೇಲೆಸರಕಾರದ ಸತ್ತದಿಂದಾ ಅಪ್ಪಣೆಪ್ರಕಾರ ಕೊಡುತ್ತಿದ್ದ ಪದಾರ್ಥದ
16. ಕ್ರಯ ಸಹಯೋ ೩೪ ೧೧೦ ಮುವತ್ತು ನಾಲ್ಕು ವರಹಾವು ಆರುಹಣಾಅಡ್ಡ
17. ವೆನ್ನು ಸತ್ತದಿಂದಾ ಕೊಡುವದ ಮವಕುಘವಾಡ್ತಿತಾಲ್ಕು ಮಜಕುರಿಂದಾ
18. ಶ್ರೀ ಮೇಲಕ್ಕೆಸದರಿ ಐವಟುಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಟ್ಟುಯಿಧೀತ್ತು ಯಿಬಗೆವವಟು
19. ಬ್ರಹ್ಮೋತ್ಪತ್ತಿವಕ್ಕೆ ಮುಂಟಕವಾಗಿ ಬಜಿನ ಕಂಠೀರಾಯ ಯೀಸಿರ್ದಿವಾಸ್ತಳಕೆ

ಹಿಂದಾಗ

20. ತಲಹಿದಮೇಲೆಸಾಲಯಾನಾವಂದರಲೂ ಕೊಡಕ್ಕೂ
21. ೪೫೪೧ =
22. ಕಂಚೀರಾಯನಾನೂರು ಐವತ್ತು ನಾಲ್ಕು ವರಹಾವುಹಾಡೇಳೆಯನ್ನು ನವಗ್ರಿ ಅಪ್ಪಣೆ
23. ಕೊಡ್ತಿರುವಮೇರಿಗೆ ಹಣವಿನಬಗ್ಗೆ ಶ್ರೀಮಲದಶ್ರೀಗವರಕಡೆಯಿಂದಾ ಶ್ರೀಮುಖತಂದ
24. ವರಜಿಂಮೆಗೆಹಣಾಕೊಟ್ಟು ನಂದದಕ್ಕೆರಶೀದಿಕೆಗೆದುಕೊಳುತ್ತಾ ಬರುವುದುಯಿಬಗ್ಗೆ
25. ಕರಸಾಲ ತ್ತಾಹಾನಂಯು ವುಟುರುವಮಾಡದೆ ನದರಿಅಪ್ಪಣೆಕೊಡ್ತಿರುವಮೇರಿಗೆನಡದು
26. ಕೊಳುವದು ಯೀಸಿರೂಪದನಕಲು ತಾಲ್ಕು ಮಜಕೂರುಶಿರಸ್ತೆದಾರ ರೆಬಕ್ಕೆಬರಶಿ ಆನಲು
27. ಸಿದ್ಧಿವಾ ಶ್ರೀಮಲಕ್ಕೆವಾವ್ವುಕೊಡುವದು ತ್ತಾರೀಬಿಜಿನವೆಮಾಹೆಆಗಪ್ಪ ನನಗರಖಂವೆ
28. ಯುವಿ ಬತ್ತ ಆಪ್ಪಾಜಿರಾವ ಮುನಕಿ ಹುರು

(ಇಲ್ಲಿಂದ ಮುಂದೆ ಕೃಷ್ಣರಾಜವಡೆಯರ ಬರವಣಿಗೆ ಇದೆ.)

ಸಾಲ್ವಯಾನಾಕಂ

29. ಆರಾಯ: ನಾನ್ವುರು ಐವತ್ತನಾಲ್ಕು
30. ವರಹಾಲು ಹಣಾದ್ಯಾಳಿ ಮೇರಿಗೆ ಕೊಡು
31. ತಾಬರುವುದು ಶ್ರೀಕೃಷ್ಣ

Transliteration

(Śrī Châmarâja -vaḍera tanuja Kṛishṇarâjavadēru in a seal.)

Kṛishṇarâja-vaḍayaravarru.

1. Vikṛiti-sampvatsarada Bhâdrapada śudha 7 BudhavAradallu śrīmatu " Bettamangala Bu-
2. dikōṭe tālku hāla amṭla Bachyârâya yista-kabāla amīlarrige saha barāśi kaḷuhida
3. nīrrūpā adāgi śrī-Ttirapatigirri-mēle āgataka brâhmaṇa-santarpāṇe-bagye tanakhe appāṇe kōṭa vivarāḷ
4. 419 4 10/16 śrī Ttirapatiyalli śrīmad Braṇha-tantra Ghaṇṭāvatāra-śrī Parakālasvāmigaḷa-
5. vara maṭṭhadalli yirruva śrī Hayagrīvadēvaru Dēśikara samṇnidhiyalli saḥā nitya-
6. gaṭṭe āgataka Brâhmaṇa-santarpāṇe dina vāṇḍakke 62 aravatteraḍu janakke śrī-
7. girri mēle sarakārada satradimḍā samḍa jinaśi krayada mērrige varruśha 1 kke
8. ga 419 4 " = nānūra hatṭompattu varahāvu nāḷku haṇa aḍu byāḷe-yam-

9. nnu cbatrada tasadikina aivajinalli śrī maṭhakke salluttā yidadamnnu mavakuph
10. māḍsi yi bage 419⁶ 4 10/16 yaṁnnu tālku majakurrina aivajinalli śrī maṭha-
11. kke koḍuvaṁte appaṇe koṭṭu yidhittu yī nirūpa stalake talapida tārikhi.
12. nārabhyā sāliyaṇā yeraḍu khistina mērrige bāramāheba- jinsa koḍatakadu
13. 34¹¹ 10 śrī Ttirapatti-giri-mēle Brahmōtsavadalli sadari maṭhada mārriphattu āgataka Brā-
14. hmaṇa-saṁtarpaṇe jana 1000 sāvirakke avval lavājame mērrige śrigi-
15. rri mēle sarakārada satradimḍā appaṇe prakāra koḍuttidda padārthada
16. kraya saha yī 34¹¹ 10 muvattu nālku varahāvu ārru haṇā aḍḍa—
17. vaṁnnu satradimḍā koḍuvada mavakuph māḍsi tālku majakurrinimḍā
18. śrīmaṭhakke sadari aivaju koḍuvaṁtte appaṇe koṭṭu yidhittu yī bage aivaju
19. Brahmōtsavakke munḥitavāgiba- jinsa kaṁṭirāyi yī nīrrūpa stalake

Back side

20. talapidamēle sāliyaṇā vaṁdaralū koḍatakadū
21. 454⁶ 1 =
22. kaṁṭirāyi nānūrru aivattu nālku varahāvu haṇa bēleyaṁnnu sadarri appaṇe
23. koḍasīruva mērrige haṇavina bagye śrīmaṭhada śrīgaḷavara kaḍeyimḍā śrīmukha tанда-
24. vara jimmege haṇā koṭu saṁdadakke raśīdi tegedukolluttā barruvadu yī-bagye
25. harasāla ttāja saṁnadu vujūruva māḍade sadari appaṇe koḍasīruva mērrige naḍadu
26. koḷuvadu yī nirūpada nakalu tālku majakūru sirastēdārara lekhakke baraśī asalu
27. nīrrūpa śrīmaṭhakke vāpsu koḍuvadu ttārikha 25 ne māhe Āgasht san 1830 ne
28. yisvi khatta Appājirāva munashi hajurru (After this in the hand-writing of the king) sāliyaṇā kaṁ-
29. ṭirāya nānūrru aivata nālku
30. varahāvu haṇā byāḷe mērrige koḍu-
31. tā barruvadu Śrīkṛishṇa

Note.

This is a nirūp of Kṛishṇarāja Vaḍeyar III and is addressed to Bachyārāya, then Āmil (head of the Taluk) of Bettamangala Budikōṭe (Bētamangala and Būdikōṭe are now in Bowringpet Taluk, Kolar District) and succeeding Āmils.

The king is stated herein to have ordered a grant of 454 varahas, 1 haṇa and 1 bēḷe from the treasury of the above Taluk to the matt of Brahmataṇtra Ghaṇṭāvatāra Parakālasvāmi situated at Tirupati for the feeding of Brahmans on the Tirupati hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrīva and Dēśikar within the Matt and also for the feeding of 1000 Brahmans at the Matt on the Tirupati hill during the Brahmōtsava festival (car-festival). Previous to this, it is stated in the nirūp, a sum of 419 varahas, 4½ haṇas and 1 bēḷe was being paid to the Parakāla Matt at Tirupati from out of the funds of the chaultry of the King at Tirupati for the daily feeding of 62 Brahmans by the Matt at Tirupati. This payment of the sum from the Chaultry funds was now cancelled and in its place a sum of 419 varahas, 4 haṇas, 1 aḍḍa and 1 bēḷe was ordered to be paid in two equal instalments every year from the Būdikōṭe Taluk Treasury to the Matt for the above object.

Another sum of 34½ varahas 1½ haṇas which was being paid from the Chaultry at Tirupati for the special feeding of 1000 Brahmans at the time of the annual car-festival (Brahmōtsava) on the Tirupati hill under the management of the Parakāla Matt was now ordered to be paid to the Matt in full just before the car-festival from the Taluk Treasury at Būdikōṭe.

All together a sum of 454 varahas, 1 haṇa and 1 bēḷe was ordered to be paid by the taluk authorities of Būdikōṭe to the agents of the Parakāla Matt bringing the necessary letters of authority. The taluk authorities were ordered not to ask every year for fresh nirūp on the subject but were to carry out the instructions under this nirūp. A copy of the nirūp was ordered to be entered into the Sirastedar's registers and the original nirūp itself was directed to be handed over to the Matt.

The writer's name is given as Appāji Rav, Munshi Hajur.

Below the above name is an order in the king's handwriting to the effect that payment should be made every year at the rate of 454 varahas, 1 haṇa and 1 bēḷe. Then comes the signature of the king as Śrīkrishṇa.

The usual seal of the king in Devanagari characters is found on the top of the sannad.

The date of the record is given as Vikṛiti sam. Bhādrapada śu 7 Budhavāra or 25th August 1830 A. D.

On a jewelled cradle in the Parakālasvāmi Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಕೃಷ್ಣವಿಠಾನ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿರುವ ವಜ್ರದ ಕೊಟ್ಟಲಿನ
ಮೇಲೆ ಕೆತ್ತಿರುವುದು. (ಕನ್ನಡಕ್ಕರ.)

ಪೂರ್ವಮುಖ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಃ ೧೭೩೮ನೆ ಕಲ್ಯಾಣಾಃ ೪೯೧೭ನೆ ಸಂದವರ್ತಮಾನವಾದ
ಧಾತುನಾಮ ಸಂ| ಮಾರ್ಗಶಿರ ಬ ೧೦ ಸ್ಥಿರವಾರದಲ್ಲಿ ಶ್ರೀಮದ್ವೈತ್ಯತಂತ್ರ ಪಂಚಾವತಾರ ಪರಕಾಲ
ಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ

ಉತ್ತರಮುಖ

2. ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರವರ ಡೋಳ್ತವಡಬಗ್ಗೆ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
ಪ್ರೌಢಪ್ರತಾಪಾ ಪ್ರತಿಮಾ ವೀರನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಕೈಕವೀರ

ಪಶ್ಚಿಮಮುಖ

3. ಯದುಕುಲ ಪಯುಷಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಲಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧಿಸಾಸ್ತ್ರ
ಗಂಡಭೇರುಂಡ ಧರಣೀ ವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ
ಶ್ರೀಚಾಮರಾ

ದಕ್ಷಿಣಮುಖ

4. ಜಿ ಮಹೀಪಾಲ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂಜಮಾಂಬಾ ಗರ್ಭ ಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ
ಶ್ರೀ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಾವರಪ್ರಸಾದೋದ (ಧ್ವ) ವ ಶ್ರೀಕೃಷ್ಣರಾಜ ವಡಯರವರು ವಪ್ಪಿ
ನಿಧನವ
5. ರತ್ನಮಯೋಳಿಕಾ|

Note.

This golden cradle set with rubies, sapphires and diamonds, etc., and used for rocking certain metallic images on festive occasions in the Parakālasvāmi Matt at Mysore has an inscription engraved on its four sides. The inscription is dated Kali 4917 and Śālivāhana year 1738 and Dhātu sam. Mārgasīra ba 10 Sthiravāra corresponding to 14th December 1816. It records the gift of the jewelled cradle for *ḍoḷḍtsava* (rocking festival) of the gods Hayagrīva and Lakshminārāyaṇa to the matha of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi by the rājādhirāja rājaparamēśvara Kṛishṇarāja Vadeyar, son of Chāmarājamahīpāla by his queen Kempananjamāmbā and born from the favour of the goddess Chāmuṇḍāmbā. This king is Kṛishṇarāja Vadeyar III of Mysore who has also made several other grants and gifts to the Parakālasvāmi Matt. The titles of the king are given in full.

On a golden cradle in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಚಿನ್ನದ ಕೊಟ್ಟಲ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಹಯಗ್ರೀವಸಂ | ಗೆ ಶ್ರೀ ಕೃಷ್ಣವಿಠಾನಂದ ಅಂಚ್ಚಂಜ ಯವರ || ಸೇವ ||

Note.

This records the gift of the golden cradle to the above Matt by Krishnavilasada Ammanniyavaru. The donor was a queen of Krishnarāja Vaḍeyar III and was named Lingājammanṇi (See E. C. III, Mysore Taluk 2 of 1822 A.D.)

29

On the first gold cup in the same Matt at Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ ಕೆತ್ತಿರುವದು.

ಚಕ್ರ

ವಡಗಲೆ ನಾಮ

ಶಂಖ.

1. ಶ್ರೀನಿವಾಸ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂಸ್ಥೆಗೆ ಮೈಸೂರು, ಸಂಸ್ಥಾನದ ಶ್ರೀಕೃಷ್ಣರಾಜ ಮಠದವರ ಸೇವಾರ್ಥವಾಗಿ ೧೮೯೭

Note.

This records the gift of the above golden cup to the head of the Parakāla Matt at Mysore named Śrīnivāsa Brahma-tantra Parakālasvāmi by Krishnarāja Vaḍeyar (III), king of Mysore. The weight is given as 109 varahas and 7 haṇas. No date is given. The above guru is said to have been pontif from about 1828 to 1852.

30

On a second golden cup in the same Matt.

Telugu characters and Kannada language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ

ನಾಮ

ಶಂಖ.

ತೆಲುಗುಕರ.

1. ಶ್ರೀ ಶ್ರೀಹಯಗ್ರೀವ ಸಂಸ್ಥೆಗೆ ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಸೇವೆ.
ತೂ|| ರೂ ೩೦|| =

Note.

This records the gift of a golden cup weighing 30 rupees 10 annas for the service of the god Hayagrīva in the Parakālasvāmi Matt at Mysore by Krishna Brahma-tantra Parakālasvāmi, who was the head of the above matt from 1885 to 1911.

On a third golden cup in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲರುವ ಇನ್ನೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲು.

ಚಕ್ರ ನಾಮ ಶಂಬ.

1. | ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸಾಮಿಗಳವರ ಸನ್ನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ||ಕ||
ಕಾಂತಯ್ಯರನಿಸವರ ಮಾತೃ ಶ್ರೀಯವರು ತಮ್ಮ ಪತ್ನಿ ಪೂರ್ತಿ ಪಾದಪೂಜೆಯಲ್ಲಿ
ಸಮರ್ಪಿಸಿದ್ದು ||ಕು|| ೩೯ = |

Note.

This is a third golden cup in the same Parakālasvāmi Matt and weighs 39 tolas and 2½ annas. It was presented according to this inscription to the guru Kṛishṇa Brahmatantra Parakālasvāmi by his disciple who was the mother of Kāntarāja Arsu (Kāntaiyarasu) of Kaḷale on the occasion of her completing 60 years of age. Kāntarāja Arsu was the brother-in-law of Śrī Chāmarāja Vaḍeyar, king of Mysore (1881-1894) and later became Dewan of the State of Mysore. He belonged to the family of Kaḷale chiefs who were for some time the *dalavdys* (generals) of Mysore. This gift is said to have been made in the year 1908 A.D.

On a fourth gold cup in the same Matt.

Telugu characters and Kannada language.

ಅದೇ ಮಠದಲ್ಲರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ ಶಂಬ ನಾಮ.

ತೆಲುಗಕ್ಷರ.

1. | ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸಾಮಿಗಳವರ ಸನ್ನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ಕಾಂತಯ್ಯರನವರು ಮಾತೃ
ಶ್ರೀಯವರ ಪತ್ನಿ ಪೂರ್ತಿಯಲ್ಲಿ ಸಮರ್ಪಿಸಿದ್ದು ||ಕು|| ೩೯ ||

Note.

This cup is stated to have been presented to the above guru Kṛishṇabrahmatantra Parakālasvāmi by his disciple Kāntaiyarasu (same as Kāntaiyarasu of the previous record) on the occasion of his mother's completing the age of 60. No date is given. The record is of the same date as the previous one. The weight of the cup is given as 29½ tolas.

On a fifth golden cup in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ 5ನೆಯ ಚನ್ನದ ಬಟ್ಟಲಿನಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಚಕ್ರ

ನಾಮ

ಶಂಬ

1. ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಚಕ್ರಾಂಕನ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀ ವಾಣೀವಿರಾಸ ಶ್ರೀ ಮಹಾರಾಣಿಯವರನ್ನೇವೆ—ತೂಕ ತು ೩೦

Note.

This records the gift of the above cup weighing 30 tolas to the guru Kṛishṇa Brahmatantra Parakālasvāmi by the queen of Mysore, Śrī Vāṇivilāsa śrī mahārāṇi (queen of Chāmarāja Vaḍeyar) on the occasion of her getting *chakrāṅkana* (marking the arms with red-hot discus and conch as a symbol of devotion to the God Vishṇu).

No date is given. According to the Matt records the date of this is Vikārī Jyēshṭha ba 5 equivalent to 28th June 1899.

On a silver tripod in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಮುಕ್ಕಾಲುಮಣಿಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

1. ಶ್ರೀ ಹುಸುಸಂ||ಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರವರನ್ನೇವೆ||

Note.

This records the gift of the above silver tripod for the services of the god Hayagrīva in the Parakālasvāmi Matt by Śrī Kṛishṇarāja Vaḍeyar, (same as the king Kṛishṇarāja Vaḍeyar III of Mysore).

No date is given.

On a jewelled śaṭhagōpa in the same matt.

Telugu characters and Kannaḍa language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ರತ್ನಮಯವಾದ ಶತಗೋಪದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ತೆಲುಗುಕರ.

1. ಶ್ರೀಮದ್ವಿಷ್ಣುವತಾರ ಪರಕಾಲಮಠಕ್ಕೆ || ಮಹಿಶೂರ ಸಂಸ್ಥಾನ ಚಾಮರಾಜವಡಯರ ತಮಿಷ ಕೃಷ್ಣರಾಜ ವಡಯರವರು ಸಮರ್ಪಿಸಿದ ರತ್ನಮಯ ಶತಗೋಪ ಶಕಾಬ್ದ ೧೭೩೮.

Note.

This records the gift of the above jewelled Śaṭhagōpa (which is shaped some what like a cap with the feet of Viṣṇu marked thereon) to the matt of Ghaṇṭāvatāra Parakālasvāmi by Kṛishṇarāja Vaḍeyar (III), son of Chamarāja Vaḍeyar, king of Mahiśūra-samsthāna (Mysore State) in the Śaka year 1738 or 1816 A. D.

36

At the village Haḍajana, in Varuṇa Hobli, on a stone set up at the entrance of the Lakshmikānta temple.

Size 1'—6" × 1'—8".

Kannada language and characters.

ಮೈಸೂರು ತಾಲೂಕು ವರುಣದ ಕೋಟೆಗೆ ಹಡವಿನ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದ
ಹೊರದಾಗಿಲ ಬಳಿ ನೆಟ್ಟಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1½'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವಂಶ ರಾಜಂ ಸಂವತ್ಸರದ
2. ದ್ವೇಷ ಬಂಧು | ಶ್ರೀಮತು ಮೈಸೂರನಾದ ಹ
3. ದಾದನದ ತಂದೆಯರ ಕುಲದ ಒಂಮಯ್ಯನವರ ಸುಪುತ್ರ ಹಿರಿ
4. ಯ ಮಾದಂಜನವರು ದೇವರಿಗೆ ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡರಾಚಾರ್ಯ
5. ಸಕಲ ವಿದ್ಯಾಜ್ಞಾನ ಚಕ್ರವರ್ತಿಗಳೆಂದು ಪ್ರಸಿದ್ಧರಾದ ದೇವರ ಪ್ರಿಯಗುಡ್ಡ ಕೇಶವ ದೇ
6. [ವಿ] ಯರು ಆ ಕೇಶವ ದೇವಿಯರ ಅಕ್ಕ ಮಾರ ದೇವಿಯರು ಸ್ವರ್ಗಂಗ
7. ತ ರಾದರು | ಅವರ ನಿಶಿದಿಯೆಂಬಾಡಿಸಿ ಅನಿಶಿದಿಯ ಅರ್ಚನೆಗೆ ಏ
8. ಟ್ವಂತಹ ಕ್ಷೇತ್ರಬನದಿಗೆ ಪೂರ್ವದಲ್ಲಿದ್ದುದ್ದೆಯಂ ತೆಂಕಣ ಒ
9. ತ್ತಿನ ಅನಂಪದರು ಹತ್ತು ಬಂಡುಗೆ ಗವ್ವೆಯನು ಧಾರಾ ಪು
10. ವಕವಾಗಿ ನಡವ ಹಾಂಗೆ ಆ ಹಿರಿಯ ಮಾದಂಜನವರು ಬಿಟ್ಟದತಿ, |

Note.

This records the death of a Jaina lady named Mārādēvi, elder sister (akka) of Kēśavadēvi disciple of rāyarājaguru, maṇḍalāchārya, emperor of all learned men (sakala-vidvaj-jana-chakravartti) Saiddhāntidēva. A *nisidige* (tomb-stone) is stated to have been set up for her by Hiriya Mādanna, son of Bannayya of Tanḍeyarakula of Haḍadana in Maisunād and for the worship of the nisidige, a wet land with the sowing capacity of ten khaṇḍugas to the south of the Jaina temple (basadi) in the village is said to have been granted by the same Hiriya Mādanna.

The date of the grant is not clear, the name of the cyclic year and the last figure of the Śaka year being lost. As it is, it gives the date as Ś 130, and the details of the week-day and tithi are given as Sunday, the 1st lunar day of the dark half of Jyēṣṭhā. The Jaina guru referred to in the grant is named Saiddhānti-dēva. He is called rāya-rājaguru (royal preceptor) and maṇḍalāchārya (preceptor of the

kingdom) The year of the present record may be taken as about S' 1306 or 1384 A. D. and the whole date as equivalent to 5th June 1384 A. D. Sunday. It is possible to interpret that Kêśavadêvi also died at the same date.

Regarding the donor Hiriya Mâdanna it is not known how he was connected with the lady in whose memory he built up a monument. Probably he was a relative of hers. Haḍadana is the same as the present village Haḍajana and Maisunâḍ is the district around Mysore.

The record contains no invocation and imprecation.

37

At the village Kumārabiḍu in the hobli of Ilvāla, on a slab lying in the field of Iranagere Subbanāyaka to the north.

Size 2'—6" × 2'.

Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಈರನಗರೆ ಸುಬ್ಬನಾಯಕನ
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1. ಶ್ರೀಮನ್ನುಮಹಾಪ್ರಭುನು ಸರ್ವಾಧಿಕಾರಿದಂಡ
2. ನಾಕ ಬಿಟ್ಟು ಗಾವುಂಡನುಂ ಬಂಗಾಯ ನಾಯಕನುಂ
3. ಕುಮಾರನ ಬೀಡಿನ ರೆಯ
4. ಕೋಟವಂ ಜಯ ಸಂವತ್ಸರದ ಕಾಕ್ಷಿಕ ಸುಧ ಆಪ್ತಮಿ ಸೋ
5. ಮವಾರಹಂದು ಗವುಂಡಗೆ ಕೊಡುಗೆಯುಂ ಮಾಡಿ
6. ಬಿಟ್ಟರು [ಇ] ದ ನ್ನಾವಮೊಬ್ಬನು
7. ವಾರಣಾಸಿಯಲಿ ಕವಿಲೆ
8. ಯಂ ಬ್ರಾಹ್ಮಣರುಂವದಿಸಿದವಾಪಕೋಹರು ಮಂಗಲ
9. ಮಹಾಶ್ರೀಶ್ರೀ

Note.

This record is full of lacunae, the letters being much worn out and hence illegible.

It registers the grant of a garden as kodagi (rent-free land granted for services rendered) to a gaunḍa in the village Kumārabiḍu or Kumārabiḍu.

The donors are named mahāpradhāna sarvādhikāri daṇḍanāyaka Biṭṭiya-gāvunḍa and Bangāyanāyaka. Biṭṭiya-gāvunḍa is probably the same as daṇḍanāyaka Biṭṭimayya (see the numbers 41 and 42). The date is given as Jaya sam. Kār. śu. 8 Sômavara and no śaka year is found. From the reference to Biṭṭimayya, Jaya may be taken to stand for S' 1096 and the whole date may be taken as equivalent to 5th October 1174 which is a Saturday. But if we take the corresponding solar

month, the date becomes equivalent to 4th November 1174 a Monday. This is probably the date intended.

The usual imprecation is found at the end of the grant.

38

At the same village Kumārabīḍu on an inscription slab set up in the koḍige field belonging to the Iśvara temple.

Size 5' x 2'—6" Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡಿನ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ
ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 2½'

1. ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಹರಾಂಧನಂ ಜೀಯಾ
2. ಶ್ರೀಶೋಕ್ತ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ಸ್ವಸ್ತಿ ಸಮಧಿಗ ಪ್ಲಾ
3. ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿಶೋಕ್ತರಂ ಕುರೋತುಂಗಚೋಳ ಭುಜಬ
4. ಳ ವೀರಗಂಗ ಕೋವ್ವಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಥಕಲು
5. ನಾಸಿರ ಮನೇಕ ಭತ್ತದಿ ತಳಕಾಡಲದ್ದು ಸುಖ ಸಂಕತಾವಿ
6. ನೋದದಿಂರಾಜ್ಯಂಗಯ್ಯತ್ತ ಮೀರೆ ಶಕವರ್ಷ ೧೦೪೪ ವೆ
7. ಯ ಪ್ಲವ ಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಸುಧ ೫ ನೋಮವಾರ
8. ದಂದು ಮಜಾಪ್ರಧಾನ ದಣ್ಣ ನಾಯಕ ಗಂಗಪಯ್ಯ
9. ಗಳು ತಮ್ಮ ನೋವಣದಣ್ಣ ನಾಯಕಂಗಿ ಹಾದರಿವಾಗಿಲ
10. ಬೀಡಿನಲು ಪರೋಕ್ಷ ವಿನಯಕ್ಕೆ ಮಾಡಿಸಿದ ಬಸದಿಗೆ
11. ಬಿಟ್ಟದತ್ತಿ ಮೈಸನಾಡ ಚಂದಮನ ಹಳ್ಳಿಯುಂ ಬೀಡಿಂದ
12. ಮೂಡಣ ಕಮ್ಮಾಡಿಯ ಕೆಡೆಯ ಗದ್ದೆ ೩೦ ಸಲಗೆಯುಂ
13. ಅಕೆಡೆಯಂಬಡಗಳು ಏರಿಯ ಬೆದ್ದರೆ ಬೇಲ ೨
14. ಅಕೆಡೆಯ ಹಡುವಣ ಕಟ್ಟಿದ ಕೆಳಗೆ ತೋಂಟ
15. ಜಿಂಂ ಗುಳಿಯುಂ ಬೀಡಿನ ೨ ಗಾಣದ ಎಣ್ಣಿಯುಂ
16. ನೋಡರಿಂಗಿ ಸಲುವುದು || ಬಸದಿಗೆ ಬಿಟ್ಟೀ ಧರ್ಮಮ
17. ನೋಸದು ಕರಂ ಸಲಿಸುತಿದ್ದರ್ಗ್ಗಕ್ಕುಂ ಪುಣ್ಯ ಆನವ
18. ಸದಿಕೆಡಿಸಿದ ವರ್ಗಳು ಪನುವುಂ ಒತ್ತಾಹಣ
19. ನ ಕೊಂದವಧೆ ನಮನಿಸುಗು || ಸ್ವದತ್ತಂಪರ
20. ದತ್ತಂವಾಯೋಹರೇತಿ ವಸುಂಧರಾ ಪಶ್ಚಿವರ್ಷನ
21. ಹಸ್ರಾಣ ವಿಷ್ಣಾಯಾಂ ಹಾಯಕೇಕ್ರಮಿ || ಶ್ರೀ

Transliteration.

1. śrīmat-parama-gambhīra-syādvāḍā-mōgha-lāpohhanam jīyā-
2. t trailōkya-nāthasya śāsanam Jina-śāsanam svasti samadhiga[ta]-pancha-
3. mahā-śabda mahāmanḍa[ś]ēṣvaram Kulōtūngachōḷa bhujaba-
4. la Viraganga-Hoysaḷa-dēvaru Gangavāḍi tomphataru-

5. sāsiraman ōka-chhatradi Talakādalirddu sukha-sampkāta-vi-
6. nōdadiṃ rājyaṃ geyyuttam ire śakavarśa 1044 ne-
7. ya Plava-sampvatsarada Mārggasira sudha 5 Sōmavāra-
8. dandu mahāpradhāna daṇḍanāyaka Gangapayya-
9. gaḷu tamma Sōvaṇa-daṇḍanāyakamge Hādarivāgila-
10. biḍinalu parōksha-vinayakke māḍisida basadige
11. biṭṭa datti Maisenāḍa Chandavanahaḷḷiyuṃ biḍimḍa
12. mūḍaṇa kammāḍiya kereya gadde 30 salageyuṃ
13. ā kereyṃ baḍagalu ēriya beddale bēli 2
14. ā kereya haḍuvāṇa kaṭṭada keḷage tōṃṭa
15. 500 guḷiyuṃ biḍina 2 gāṇada eṇneyuṃ
16. soḍarimge saluvudu¹basadige biṭṭi-dharmmama-
17. n osadu karaṃ salisutirddargg akkuṃ puṇya asava-
18. sadi keḍisidavargaḷu pasuvuṃ brāmhāṇa-
19. na konda vadhe samanisuṅgu¹sva-dattam para-
20. dattam vā yō harēti vasundharā shasṭṭir-vvarsha-sa-
21. hasrāṇi viṣṭhāyāṃ jāyateḥ krimi

Translation.

Victorious is Jinaśāsana, which is the śāsana of the lord of the three worlds and is characterised by the highly profound syādvāda.

Be it well. While the obtainer of the five great sounds, mahāmaṇḍalēśvara, Kulōttungachōḷa bhujabala Viraganga Hoysaḷadēva was ruling in peace and wisdom under one umbrella the Gangavāḍi 96000 at Talakāḍ:—

On Monday, 5th lunar day of the bright half of Mārgasira in the year Plava being the Śaka year 1044, mahāpradhāna daṇḍanāyaka Gangapayya made the following grant for the basadi at Hādarivāgila erected by him in memory of his deceased younger brother? Sōvaṇa-daṇḍanāyaka:—Chandavanahaḷḷi in Maisenāḍ, 30 salages of wet land of the tank Kammāḍiyakere to the east, 2 *belis* of dry land near the northern bund of the tank, 500 *guḷis* of garden land below the western embankment of the said tank,—also the oil in the two oil mills of Biḍu (Hādara-vāgilabiḍu) will be utilised for the lamps (of the temples).

To those who lovingly carry on this charity granted for the basadi will accrue merit. Those who out of dislike destroy this grant will be guilty of the slaying of cows and Brahmans. He who confiscates land given by himself or others will be born as a worm in ordure for sixty thousand years.

Note.

This record is of interest as it applies the title Kulōttungachōḷa Bhujabala Viraganga Hoysaḷadēvaru to the Hoysala king Vishnuvardhana who was the ruler

of Talkâḍ at the time of the grant *viz.*, Ś 1044. The kingdom of Talakâḍ was conquered by Vishṇuvardhana from Kulōttungachōḷa, the Chōḷa king whose vice-roys previously ruled over it. The donor of the present grant mahāpradhâna danḍanâyaka Gangapayya is evidently the same as the famous general Gangarâja who subdued Talakâḍ under orders of the king Vishṇuvardhana (E. C. II, Śravaṇa-belagoḷa Inscriptions, Revised No. 363 and No. 388). He was a Jaina and is credited with the renovation of several Jaina bastis in Gangavâḍi. The present record tells us that he built and endowed a Jaina basti at Hâdaravâḡilu in memory of his brother or dependant Sôvâṇa-danḍanâyaka.

The date of the grant is given as Ś 1044 Plava Margaśira śu 5, Sô. and corresponds to November 16, 1121 taking Ś 1043 Plava as the year meant, but the week day is Wednesday and not Monday as stated in the grant.

39

On a viragal in the same field.

Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಈಶ್ವರದೇವರ ಕೊಡಿಗೆ ಹೊಂದಲ್ಲ
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಮೊದಲನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಧೀರ ಸ್ಯಾದ್ಯಾದಾ ಮೋಕ್ಷರಾಂಧನಂ ಜೀಯಾತ್ಮ್ಯೋಕ್ತನಾಥಸ್ಯ ಶಾಸನಂ
ಜನಶಾಸನಂ ಜಯತಿ ಸ
2. ಕಳವಿದ್ಯಾ ದೇವತಾರತ್ನಪೀಠಂ ಹೃದಯಮನುಜರೇಪಯನ್ಮದೀರ್ಗಂಸದೇವ] ಜಯತಿ ತಮನ ಶಾಸ್ತ್ರಂ ತಸ್ಯ
ಯತ್ಸ [ವ್ಯಮಿಥ್ಯಾ]
3. ಸಮಯ [ತಿಮಿರಹಾರಿಣ್ಯೋತಿರೇಕಂ ನರಾಣಾಂ] ಸ್ತುತಿ ಸಮರ್ಥಿತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂತ್ರೋತ್ಕರಂ
ದ್ವಾರಾವತಿಫಲ
4. ರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ಯ ಚೂಡಾಮಣಿ ಮರೇರಾಜರಾಜ ಮಲಪರೋಳು
ಗಂಡಾದ್ಯನೇಕ
5. ನಾಮಾವಳಿ ಸಮಾಳಂಕಿತರಪ್ಪ ಶ್ರೀಮತ್ತಿ ಧುಮಮಲ್ಲ ತಳಿಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ
ನೊಳಂಬವಾಡಿ ಬನವನಿ (ಮುಂದೆ ಬರವಣಿಗೆಯಲ್ಲಿ).

Note.

This contains the usual verse in praise of Jina-śāsana (see the previous number) and also another stanza eulogising the Jaina sastras. The latter is however full of lacunæ [See Arsikere I] The rest of the grant gives the usual titles of the Hoysala kings, obtainer of the five musical sounds, lord of the excellent city of Dvârāvati, sun in the firmament that is the Yādava race, crest-jewel of righteousness, lord over Male chiefs, conqueror of Malepas, tribhuvanamalla (conqueror of) Talakâḍu, Kongu, Nangali, Gangavâḡi, Nalambavâḡi and Banavase. The characters and the titles would indicate that the record belongs to the reign of the Hoysala king Vishṇuvardhana.

The record stops here abruptly and there is no further writing. The stone on which this is engraved is a viragal with the Jina figure, chauri-bearers and a devotee in the first panel and celestial beings with vimāna in the second panel. Remnants of five stone pillars are found near by which are believed to have belonged to a Jaina basti that is now lost.

40

At the same village, on a 1st viragal to the south of the Īsvara temple.

Size 2'—6" × 2'

Kannada language and characters.

ಅದೇ ಕುಮಾರದೀಡು ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ

1ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1ನೆ ಅಡ್ಡ ಪಟ್ಟಿ (ಎಡಭಾಗದಲ್ಲ ಸ್ವಲ್ಪ ಒಡೆದಿದೆ.)

1. [ಸ್ವಸ್ತಿ ಶ್ರೀಮ] ನೃಹಾಮಂಡಲೇಶ್ವರ ಪ್ರಭುವನಮ್ಲ ತಳಿಕಾಡು ಕೊಂಗು ನಂ
2. [ಗಲ] ನೊಣಂಬವಾಡಿ ಹಾನುಂಗಲು ಗೊಂಡ ಧುಟಬಳ ವಿರಗಂಗ ಕೊಯ್ಯಳ
3. [ಶ್ರೀವೀರ] ನಾರಸಿಂಹ ದೇವರು [ದೋರನಮದ್ದದ] ನೆರೆವೀಡಿನಲು ಪುರುಷಿರಾಜ್ಯಂ
ಗೆ[ಯು]
4. [ತ್ರ] ಮಿರೆ ಶಕವಿಷ್ಣು[ಗಂಗಳ] ನೆಯ ಸುಧಾನುಸಂವತ್ಸರದ
5. ಅದಿವಾರದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಚಂಡದಂಡ ನಾಯ [ಕ]

2ನೆ ಅಡ್ಡ ಪಟ್ಟಿ.

6. ಬಾಹತ್ತರ ನಿಯೋಗಾಧಿಪತಿ ಪರಮವಿಶ್ವಾಸಿಬಲವೋದ್ಧಾಂಯಕರ ಬವಣೆಯ
7. ಉ ಕೊಮಾರನ ದೀಡಿನ ಕೊಟ್ಟಿಗೆಯ ಮಾರೆಯನಾಯಕನಮಗ ದೇವಯಯ
8. ನಾಯಕನು ಬಯನಾಡ ಬವರದಲು ಕಾದಿ ಹಲರಂ ಕೊಂದುಸುರರೋಕಕ್ಕೆ ಸಂದ ವೀ
9. ರಗಲ್ಲನು ಯೇಕನ ಒಡವುಟ್ಟಿ ಕಳವೈ ಪರೋಕ್ಷವಿಮಯಮಂಮಾಡಿ ಕಲ್ಲಂ ನಿರಿಸಿದಳು.

Note.

This viragal describes the exploits and death of a warrior named Dēpayayanāyaka, son of Koṭṭigeya Māranāyaka of the village Komāranabīḍu in the battle of Bayanāḍ during the invasion? (*Barane*) of the mahāprachanḍa daṇḍanāyaka, chief of bahattara-niyōga, parama-viśvasi, Bilavoḷa-daṇṇāyaka in the reign of the Hoysala king Nārasimha II.

It is dated Ś 1145 Svabhānu corresponding to 1223. The names of the lunar month and tithi are lost.

The sister (*oḍavutṭi*) of the deceased warrior named Kaḷavve is stated to have set up the viragal in his memory.

On a second viragal at the same place.

Size 2'—6" × 2'—0".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರತಠೆಕಾಡು ಕೊಂಗು ನಂಗುಗಂಗ
2. ವಾಡಿಬನವನೆ ಹಾನುಂಗಲು ವಿರಪ್ರಕಾಶ ಹೊಯ್ಸ
3. ೪ ಶ್ರೀನಾರಸಿಂಹ ದೇವರು ದೋರಸಮುದ್ರ ನುಖಸಂಕಥಾ ವಿಸ್ತರದಿಂದಿರಾ
4. ಜ್ಯೋತಿಸ್ತಮಿರಲು | ಸಕವಿಷ್ಣು ಗಂಧರ್ವ ನೆಯ ಸರ್ವಕೃಷ್ಣ ಸಂವತ್ಸರದಲು ಶ್ರೀಮ

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

5. ಸ್ವಹಾ ಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾರಿಣ್ಣುನಾಯಕ ಬಿಟ್ಟ ಮಯ್ಯುಗಳು
6.
7. ಕಪ್ಪಾಪ್ರನಾದರೆ ಅತನ ತಮ್ಮ ಹುಲಗು ಮಯ್ಯುನ ವಿರ

Note.

This viragal record belongs to the reign of the Hoysala king Narasimha I and is dated Ś 1089 Sarvajit corresponding to 1167 A. D. Mahâpradhâna Sarvâdhikâri Bittimayya, his minister is also referred to. The record is full of lacunae and mentions the death of some warrior in a battle and the setting up of the viragal in his memory by his younger brother Halagaya and his brother-in-law (mayduna)

.

At the same village Kumârabiḍu, on a slab north of the Iśvara temple.

Size 3' × 1'—6"

Kannada language and characters.

ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ಹೊತ್ತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1½'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಪ್ರಭುವನಮಲ್ಲ ತಠೆಕಾ
2. ಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೋಂಬವಾಡಿ ಬನವನೆ ಹಾನುಂಗಲ್ಲು
3. ದಿಕ್ಕಲಂಗೊಂಡ ಪ್ರಕಾಶ ಹೊಯ್ಸ ೪ ವಿರಬರಾ ೪ ದೇವರು ಪ್ರತಿ [ಎ] ರಾಜ್ಯಂ
4. ಗೆಯ್ಯತ್ತಮಿರೆ ಸಕವಿಷ್ಣು ದಂಡನಾಯಕಬಿಟ್ಟ ಮಯ್ಯುಗಳ ಸಂ
5. ಸ್ವಧಾನದಲು ಹಡವರವಮಂಡಲಿಕ ಮರಿವಿನೆಯ ಕೇಸಿದೇವ
6. ಹಜರದಬಿಟ್ಟಗೌಡ ದೇವನಹಳ್ಳಿಯ ಹರದಗೌಡ ಒಜಿಕೋಡಿನ ನೆ
7. ಟ್ಟಗೌಡ ಒಜಮಂಗಲದ ದೊಪ್ಪಗೌಡ ವೈಸೂರಕೋಯ್ಲಿಗೌಡ ಕುಂಬಗೌಡ ಹು

8. ತ್ತರ ಹುಕ್ಕಗೊಂಡಕೆಡೆಯಗೊಂಡ ಮೊಕ್ಕಿಯುರ ಛುಟಿಯಾಂಡೆಕೆಂತಲೆಗೊಡ ಸ್ವಾಮಿ
9. ಗೊಂಡ ದೇಮಗಂಬಯ ಹೊಯ್ತುಳಗೊಂಡಕೆತಗೊಂಡ ಪುರದ ಬೊಟ್ಟಿ ಸೆಟ್ಟಿ ಮೈ
10. ನುನಾಡ ನಮಸ್ತ ಪ್ರಭುಗೊಂಡುಗಳು ಕುಮಾರವಲ್ಲದಿನ ಶ್ರೀಬೆಂದೇಪ್ಪರ ದೇವರಿಗೆ
11. ಪೂರ್ವಮರಿಯಾದೆಯಂ ನಡವದೇವದಾನ ಕೆಂಗೊರು ಮಾರವಂಗಲಕ್ಕೆ ಹ
12. ದಿಕೆ ಸಂಬಳ ಉಳುವರಿ ಆ ಮದುವಣ ಮರ ಮೆಲಕ್ಕೆ ಮುರಾರದೇವನಾಣ
13. ಕಾಪುಡಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂ ಧಮ್ಮ ಮಂಪ್ರತಿವಾಳನಿ ನಡನಿ
14. ದವರಿಗೆ ಆಯುಂ ಶ್ರೀಯುಂಯಕ್ಕು ಯಲ್ಲಮ್ಮ ಮ ಪ ಕೆಡಿನದವ
15. ಮರು ಗಂಗೆಯ ತಡಿಯಲು ಸಾಯರಕವಿಲೆಯಂ ಸಾಯರದ್ರಾ
16. ಹೈಣರುಮಂ ಎಕ್ಕೋಟಿ ತಪ್ಪೋಧನರುಮಂ ಕೊಂದದೋಷವಕ್ಕು ಪಂಡಮ
17. ಹಾಪಾತಕಂ ಸಾರುಗು

Note.

This belongs to the reign of the Hoysala king Ballāla II and records the remission of certain taxes on the *dēvadāna* lands (lands given for temples) granted previously for the god Bembéśvara of the village Kumāranabiḍu. The grant is said to have been made in the presence of the officer Daṇḍanāyaka Biṭṭimayya. This officer is also referred to in a record of a neighbouring village Hemmanahalli dated Ś 1097 and is styled as mahāpradhāna sarvādhikāri (E. C. III, Mysore Taluk 8—See also E. C. IV, Yelandur 44 and Chāmarājnagar 98, for Biṭṭimayya called also Biṭṭiyanna).

The donors in the present record are certain Prabhu-gaṇḍas of Maisunād named Kēsidēva of Marivise, maṇḍalika of Haḍadana, Būtagaṇḍa of Heṇara, Haradagaṇḍa of Benaganahalli, Settigaṇḍa of Orekoḍu, Boppagaṇḍa of Ōjamangala, Hoysalagaṇḍa of Maisūr, Kumbagaṇḍa also of Maisūr, Hulla-gaṇḍa and Kereyagaṇḍa of Huttūr, Biṭṭiāṇḍa and Kentalegaṇḍa and Sāmigaṇḍa of Nokkiyūr, Hoysalagaṇḍa and Kētagaṇḍa of Dēmagamballi and Boppasetṭi of Pura. Of these Maisur is the modern Mysore city and the rest of the villages are situated near Mysore. Some of these donors are also named in the above record referred to (Mysore 8).

The remission granted consisted of the following taxes of the village Kengūru, Māravangala:—*hadike*, *sambaḷa*, *uḷuvārī* (plough-tax ?), *maḍuvāṇa* (marriage tax) *mara* (tree tax), *melakke* (shuice tax ?). The donors swear by the king Ballāla to remit the taxes. The usual imprecation for those who transgress the order is given at the end.

The titles given for the king Ballāla are: mahāmaṇḍalēśvara, tribhuvana-malla, conqueror of Talakāḍu, Kongu, Nangali, Gangavāḍi, Noṇambavāḍi, Banavase, Hānungal and Beḷvala. He is called Pratāpa Hoysala Viraballāladēva. No date is given, but the reference to Biṭṭimayya-daṇḍāyaka for whom the date Ś 1097 is found in another grant indicates that the present record also belongs to about the same date *viz.*, 1175 A. D. and the king named in this epigraph is evidently Ballāla II.

Nanjangud Taluk.

At the village Elachigere in the hobli of Nanjangud, on a slab to the north-east.

Size 3'—6" × 3'—6"

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೊಲಬಳಿ ಎಲಚಿಗರೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಮಾದಿನಾಯಕನ

ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 3½'

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತ ಶ್ರೀಮನ್ಮಹಾಮ
2. ಣ್ಣೋಸ್ವರ ಪ್ರಭುವನಮ್ಲತಳಿಕಾ
3. ಡು ಗೊಣ್ಣು ಧುಜಬಳಿ ವೀರಗಂಗ ವಿಪ್ಲ
4. ವರ್ಧನ ಶ್ರೀನಾರಸಿಂಹ ದೇವರು
5. ಸಕವರ್ಷ ೧೦೦೦ನೆಯ ಚಿತ್ರಧಾನು
6. ಸಂವತ್ಸರದ ಛಾದ್ರಪದ ಸುದ್ದಿ ಬಿಡಿ
7. ಗೆ ಬುಧವಾರ ಕಾರನಾಡ ಎಲಚಿಗರೆ
8. ಹೆಯ ಎನಗರ ಬಿಡು ಗಾವುಣ್ಣನ ಮಗ
9. ಚನ್ನಗಾವುಣ್ಣ ಚನ್ನಗಾವುಣ್ಣನ ಮಗ
10. ವೀರಗಾವುಣ್ಣ ದೇಗುಲವ ನೆತ್ತಿಸಿದಂ
11. ಇಲ್ಲಯ ಸ್ಥಾನಪತಿ ಚಾಕತಮ್ಮಡಿಯ ಮಗಂ
12. ಪರದತಮ್ಮಡಿಮ್ಮಡಿಯ ಮಗಂ ಚಾ
13. ಕತಮ್ಮಡಿಗ ವೀರಗಾವುಣ್ಣನು ಇಸರ
14. ಗಾವುಣ್ಣನು ಬಿಟ್ಟುಮಣ್ಣು ಸಾಯರದ ಅ
15. ಯ್ನಿರು || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತ ವನು
16. ನೈರಾ ಪಪ್ಪಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಚಾ
17. ಯತ ಕ್ರಮ ||

Note.

This record belongs to the reign of the Hoysala king Nārasingadēvaru (or Narasimha II) and is dated Ś 1144 Chitrabhānu Bhādrapada śu 2, Budhavāra corresponding to 10th August 1222 A.D., a Wednesday.

It registers the construction of a temple (of Śiva) by Viragāvunḍa son of Chandagavunḍa who was the son of Enagara Biṭiyagāvunḍa, of the village Elachigere in Kāranāḍ and the grant of 1500 *manṇus* of land for the temple by Viragāvunḍa and Isaragāvunḍa into the hands of the trustee Chākatammaḍi, son of Haradatammaḍi, who was the son of Chākatammaḍi.

The usual imprecation occurs at the end of the grant.

Enagar which seems to be the name of a family or community is referred to in an inscription of Nanjangud Taluk (E. C. III, Nanjangud 134 of Ś 943).

At the village Tagadûr in the hobli of Bilgere, on a slab lying in the road near the Mûlasthânêśvara temple.

Size 2' x 1'

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ದಿಲ್ಲೆರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಎದುರು ಮೊಹರಿಯ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|--------------------------|-----------------------|
| 1. [ಕೊಂ]ಡ ಕುನ್ಯಾನ್ಯಯ | 5. [ವಿ]ನ್ನಿ ಯರ್ತ್ತಗಡೂ |
| 2. [ಮೂ]ಲ ಸಂಘ ನಾಗವಸ್ತಿ | 6. . . ಯಲ್ಲೆಕ್ಕನಿಯ |
| 3. [ಅನ್]ನ ಧುಸ್ತಾರಕ ಶಿಷ್ಯ | 7. [ರ್ನ]ನೃನನಂಗಯ್ಯನುರ |
| 4. ನೃಧುಸ್ತಾರಕರ | 8. [ರೋ]ಕಕ್ಕೆ ಸನ್ನರ |

Note.

This records the death of a Jaina female ascetic named : . . Yillekantiyar by the rite of sanyasana. She is said to have been a disciple of Nandibhaṭṭāraka who was a disciple of Nāganandi-Anantabhaṭṭāraka, a Jaina guru who belonged to Koṇḍakunda lineage and Mûla-sangha. No date is given. At the beginning of each line a few letters are lost due to the inscription slab being broken.

The characters seem to belong to the 14th century.

At the same village Tagadûr, on a stone set up near the southern entrance of Ankanathêśvara temple (Nanjangud Taluk, 120 revised).

Size 2' x 1'

Kannada language and characters.

ಅದೇ ತಗಡೂರು ಗ್ರಾಮದ ಅಂಕನಾಥೇಶ್ವರ, ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಬಾಗಿಲಿನಲ್ಲಿ
ನಿಟ್ಟಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು, 120ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 2' x 1'

- | | |
|-----------------|------------------|
| 1. ಶಕವರುಷ ೧೧ | 8. ಕುಟಗವುಂಡನ |
| 2. ೧೦ನೆಯಕ್ಕಿಲಕ | 9. ನೂ ಮೊಗೂರವ |
| 3. ಸಂವತ್ಸರದ ಚೈ | 10. ರು ಕೊಂಮರುರಗ |
| 4. ತೃ ಸು ೩ ವ ತಗ | 11. ವುಂಡೆಯ ಮು |
| 5. ಡೂರಕೊಂಮೆ | 12. ಖ್ಯವಾದ ನಮ |
| 6. ಯರ ಮಾದಗ | 13. ಸ್ತ ಕೊಂಮೆಯ |
| 7. ವುಂಡನ ಮಗ | 14. ರು ಕೂಡಿ ಕಿರಿ |

15. ಯಹೊಲದಂ
16. ನಮುದಿ
17. ಕವಾಗಿನೆ
18. ತ್ತರುಗೊ

19. ದಗೊ
20. ಟ್ತಮುಟ್ಟು
21. ಸಂ

Note.

This contains the revised version of the inscription No. 120 of Nanjangud Taluk, published in E. C. Vol. III.

It records the grant of some land, 300 *manṇus* in extent forming part of a field called Hiriya-hola in the village Tagaḍūr as *nettaru-godage* (rent-free land bestowed for the services of a warrior) to Kubagavunḍa, son of Mādagavunḍa belonging to the family or community of Kommeyar by all the Kommeyar of Mōgūr (same as the present village Mōgūr in T.-Narsipur Taluk) assembled together.

There seems to be a mistake in regard to the donee, the word Kubagavunḍananu being used probably for the dative form Kubagavunḍanige in line 8.

The date of the record is given as S' 1110 Kilaka sam. Chaitra śu 5 Vaḍḍavāra and corresponds to Saturday the 5th March 1188 A. D.

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At the same village 'Tagaḍūr, on a stone lying near the Gaṇapati temple.

Size 4' × 1'—6"

Kannada language and characters.

ಅದೇ ತಗಡೂರಿನಲ್ಲಿ ರಾಮಚಂದ್ರರಾಯರು ಕಟ್ಟಿಸಿದ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಳಿಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'

ಮೇಲ್ಕಾಣೆ ತುಂಡಾಗಿದೆ.

- | | |
|-------------------------------|-----------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ವೈ | 10. ತಂದರೆ ತಗಡೂರಸ್ಥಳದ ಕಮಿಹಳ್ಳಿ |
| 2. ದಯವಹಕಾರಯವಾಹ | 11. ಯ ಗ್ರಾಮವನೂ ನಿನಗೆ ಉಂಟು |
| 3. ನ ಶಕವರುಷ ೧೪೬೫ ನಂದ | 12. ಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯೀಗ್ರಾಮದ ಅ |
| 4. ವರ್ತಮಾನ ಶೋಧಕ್ಕರ್ತವತ್ಸರ ನಿ | 13. ಪು ಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗಲಮ |
| 5. ಜಶ್ವಾಹಾ ಶು ೧೦೦೦ ಶ್ರೀಮನ್ಮ | 14. ಆಡಂದ್ರಾಕ್ಷಸ್ವಾಮಿಯಾಗಿ ನ |
| 6. ಹಾ ಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾ | 15. ವರಮಾನ್ಯಶ್ರೋತುಃಪ್ರಿಯಾಗಿ ಅನುಭವಿ |
| 7. ಜ ಪೊಡೆಯರು ತಗಡೂರ ಗ್ರಾಮದ | 16. ವಿಸಿಕೊಂಡು ಬರುವಿ ಎಂದು ಕೊಟ್ಟ |
| 8. ಕೆರೆಯ ನಂಜಯದೇವರಿಗೆ ಕೊಟ್ಟ | 17. ಶಿರಾಸಾದನ ಶ್ರೀಶೋಮೇಶ್ವರ |
| 9. ಉಂಟುಯ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂ | |

Note.

This grant records the gift of the village Kimihalli in Tagaḍūr-sthala by the chief mahāmaṇḍalesvara Vīra Dēvarāja Voḍeyar to Kereya Nanjayadēvar who was

probably a Viśāiśaiva priest for his maintenance (umbāli). The grant was made free of taxes and as *śrotravṛiti*. The date of the grant is given as Ś 1465 Śōbhakrit sam. Nija Śrāvaṇa śu, 10 and corresponds to 9th August 1543. The grant ends with the signature of the chief Śrī Śōmēśvara.

47

At the village Tagaḍūr in the hobli of Bilgere, on the 1st pillar in the nava-ranga maṇṭapa of the Lakshmīkānta temple.

Tamil and Grantha characters.

Tamil language.

Transliteration..

- | | |
|---------------------------|---------------------------------------|
| 1. svasti śrī Tagaḍūr śrī | 5. Periya Kavila[n]dai A- |
| 2. Lakshumi Nārāya- | 6. mattar Māragāmuṇḍa- |
| 3. ṇap Perumāḷ-ti- | 7. n magan Śeṭṭagāmuṇḍa- |
| 4. ru-maṇṭapattukku p | 8. n śeyvitta kām̐baṁ ga ¹ |

Translation.

Be it well. For the holy maṇṭapa of the god Lakṣmī-Nārāyaṇa Perumāḷ of Tagaḍūr, Śeṭṭagāvuṇḍan, son of Amattar Māragāvuṇḍan of Periya Kavilandai got the pillar constructed : (at a cost of) 1 gadyāṇa.

Note.

This records the setting up of the above pillar by a person named Śeṭṭagāvuṇḍan at a cost of a gadyāṇa. Periya Kavilandai is the same as the present Doḍḍa Kavilande village. No date is given. The characters seem to belong to the 15th century.

48

On a 2nd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-----------------------|-----------------------|
| 1. svasti śrī Tagaḍūr | 6. Māragāmuṇḍan-magan |
| 2. śrī Lakshuminārā- | 7. Sambuva-gāmuṇḍan |
| 3. yaṇa-pperumāḷ- | 8. śeyvitta kām̐baṁ |
| 4. tiru-maṇṭapattu- | 9. pon ¹ |
| 5. kku Perṅgavaram | |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshmi-Nārāyaṇa of Tagaḍūr, Pergavaram Māragāmuṇḍa's son Sambuvagāmuṇḍan set up the pillar : pon 1

Note.

This records the setting up of another pillar in the same maṇṭapa by another person named Māragāmuṇḍa together with Śambuva-gāmuṇḍa for 1 pon.

49

On a 3rd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-------------------------|-------------------------|
| 1. svasti śrī Tagaḍuri- | 5. [Tiruvi] śeyūr Kaḍai |
| 2. 1 śrī Lakshmi Nārā- | 6. tai śeyvitta |
| 3. yaṇa-pperumāḷ- | 7. kaṇbam ga |
| 4. tirumaṇṭapattukku | |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshminārāyaṇapperumāḷ of Tagaḍūr, Kaḍai tai of [Tiruvi] śeyūr set up the pillar : ga

Note.

This also records the setting up of a pillar in the same maṇṭapa by a third person named above for 1 gadyāṇa.

50

On 4th pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-----------------------|---------------------|
| 1. svasti śrī Tagaḍūr | 5. ku Kārāyappaḷ- |
| 2. śrī Lakshminārāya- | 6. ḷi Śingan Maṇṇa- |
| 3. ṇa-pperumāḷ-ti- | 7. n śeyvitta kaṇ- |
| 4. ru-maṇṭapattu- | 8. baṇ ga |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshminārāyaṇa, Kārāyappalli Śingan Mannan got the pillar made :ḷ ga

Note.

This also records the setting up of a pillar in the same maṇṭapa by a fourth person named above at the cost of one gadyāṇa.

51

On a fragmentary stone on the bund of the Kommekere tank
at the same village Tagadūr.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಬಳಿಯಿರುವ ಕೊಂಮೆಕೆರೆಯ
ಏರಿಯಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

1. ಶ್ರೀಮತ್ಪ್ರತಾ	2. ಂ ದ್ರಾದಿ
2. ವಿಠಲ ಬರ್ಮಾಳ ದೇವರ	3. ಲುವುದು ಗು
3. ತ್ರಿರೆ ಶಕ ವರುಷಂ	4. ಣ ನುತ್ಪಡಂಕ
4. ತ್ವರದ ಮುಸಾಬ ನು	5. ಧರ್ಮವ ನಾವನೆಂಬು
5. [ತಗ] ಡೂರ ಪ್ರಭುಗವು	6. ಕಡಿಯಲ ಕವಿರೆ
ಹಿಂದಾಗ	7. ತ್ವಜರನುಂ ಕೊಂಡ
1. ಕಳು ಮಕ್ಕ	

Note.

This inscription is very fragmentary as the inscription stone is broken and a portion of it is lost. It belongs to the reign of the Hoysala king Vira Ballaladēvar and records some grant by the prabhu-gavuṇḍus of Tagadūr. An imprecation is contained against those who violate it.

The characters seem to be of the 13th century and the king referred to in the grant is probably Ballāla II.

52

Krishnarājanagar (or Yedatore) Taluk.

At the village Degganahalli in the hobli of Tippūr, on a stone standing near
the Basavēśvara temple.

Size 5' × 2'—6"

Kannada language and characters.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ತಿಪ್ಪೂರಿಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ದೆಗ್ಗನಹಳ್ಳಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ
ನಿಂತಿರುವ ಶಿಲಾ ಶಾಸನ.

ಪ್ರಮಾಣ 5' × 2½'.

1. ಶ್ರೀಮತುಸ್ರತಾಪಚಕ್ರವರ್ತಿ ವಿ	3. ಣ ದೇವರಸರು ದೋರಸಮುದ್ರ [ದ್ರ] ಲೂ ಪ್ರ
2. ಮ್ಹವರ್ಧನಕೊಯ್ಲಳಿ ವಿಠಲ ನಾರಸಿಂಗ	4. ಧ್ವೀರಾಚ್ಯಂಗೆಯ್ಯುತ್ತವಿರೆ ಶಕವರ್ಷಂ ೧೧೦೦ನೆ

- | | |
|-----------------------------------|-------------------------------|
| 5. ಯ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ | 9. ಹಳ್ಳಿಯಾಗಿ ಧಾರಾವುಷ್ಪಕಂ |
| 6. ಮಾಘ ಬ ೧೪ ಬ್ರಹ್ಮವಾರ | 10. ಮಾಡಿಕೊಟ್ಟರು ಆ ಹಳ್ಳಿ [ನದಾ] |
| 7. ದೆಂದು ನುಬ್ಬಯಲ ಮಹಾಜನಂಗಳಿಗೆ | 11. ಯಗೆ ೪೦ನೂ |
| 8. ಗೆಗ್ಗನ ಹಾಳನೂ ಪ್ರವಿಷ್ಟವಾಗಿ ಕಾಲು | 12. ಲಾ |

Transliteration.

1. śrīmatu pratāpachakravartti Vi-
2. shṇuvarddhana-hoysaḷa Vīra-nārasimṅga-
3. ṇa-dēvarasaru Dōrasamudra [da] lū pri-
4. thvi-rājyam geyvuttavire śaka varsha 1181 ne-
5. ya Kālayukta-sampvatsarada
6. Māgha ba 14 Brihaspativāra-
7. dāndu Nibbayala mahājanāṃgalige-
8. Gegganahālanū pravishṭavāgi kālu-
9. haḷḷiyāgi dhārā-pūrvvakam
10. māḍikoṭṭaru ā haḷi [sidā]
11. ya ga 40 nū
12. lā

Translation.

While the illustrious pratāpa-chakravartti Viṣṇuvarddhana Hoysaḷa Vīra Nārasimṅga-dēvarasar was ruling the earth at Dōrasamudra:—

On Thursday, 14th lunar day of the dark half of Māgha in the year Kālayukta, Śaka year 1181, the village Gegganahāḷ was granted as a hamlet (kāluhaḷḷi) with pouring of water to the mahājanas of Nibbayal. The sidāya of the village amounting to 40 gadyāṇas

Note.

This records the gift of a village Gegganahāḷ (now called Degganahāḷḷi), a hamlet of Nibbayal to the mahājanas of Nibbayal. The *siddhāya* (fixed income) of the village seems to have been remitted. The last two lines are quite worn out and cannot be made out.

The donor is not named. Probably the king himself seems to have been the donor. The date of the grant corresponds to Thursday, 23rd January 1259 A. D. and the king in whose reign the grant was made is evidently Narasimha III.

No invocation or imprecation is contained in the record.

Kannada language and characters.

ಟಿ. ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಚೇರಿಯಿಂದ ಬಂದ ಸನ್ನದು.

ಮೇಲೆ 'ನಿಜಪೂರ್ಣ ಸುಖ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ನೃಸಿಂಹ' ಎಂಬ ಅಂಕಿತದ ನಾಗರಾಕ್ಷರದ ಅರಗಿನ ಮೊಹರಿಡೆ.

1. ಶ್ರೀ ಮತ್ತು ಪೂರ್ಣೈಯನವರು ಸೋಸರೆ ಅಮಲ
2. ದಾರ ವೆಂಕಟರಮಣೈಯಗೆ ಅಶೀರ್ವಾದ ಅದಾಗಿ ಕಳುಯಿಸ್ತೆ
3. ಅರ್ಚಿಯಿಂದಾ ವಿವರ ಯಾವತ್ತು ಶ್ರುತವಾಯಿತ್ತು ತಲಕಾ
4. ದು | ತಲಕಾಡಿನಲ ವೆಂಕಟ್ರಾಮ ಶಾಸ್ತ್ರೀಗಲುಗೆ ಯದದಕೆ
5. ಯದ ಹಾಗೆ ನಾಲ್ಕು ತಡವೆ ಪ್ರವರ್ತಿಸಿಗಿತ್ತಿರಿ ಹೋ
6. ದದ್ರಿಂದ ಅವರ ಕುಟುಂಬ ನಹಗಮನ ಮಾಡದೇಕೆಂ
7. ಬದಾಗಿ ಯಾರು ಹೇಳಿದಾಗ್ಗು ಕೆಳದೆ ಮುಪ್ಪಕರ
8. ಮಾಡಿಕೊಂಡು ಅಪ್ಪಣೆ ಕೊಡ್ಪಿದೇಕೆಂಬದಾಗಿ ಮ
9. ದಾರೇಂಬ ವಿವರಗಳಾಗಿ ಬರದು ಸಂಯಜ್ಜೆ
10. ಅಬಗ್ಗೆ ಅವರು ದೊಡ ಬ್ರಾಂಹರು ಅವರಯ
11. ದದುಕ್ಕೆಯಿಡೆ ಈ ಮೇಲೆಗೆ ಮಾಡದಾರದು
12. ದೇಡವೆಂಬದಾಗಿ ಹೇಳಿದರೆ ಕೇಳದ ಮೇಲೆ
13. ಅಕೆ ಹೇಳದ ಮೇಲೆಗೆ ನಡದು ಕೊಳುವಂತೆ
14. ಅಪ್ಪಣೆ ಕೊಟ್ಟು ಬಿಡುವದು | ರಕ್ಷಾಕ್ಷನಂವ
15. ತ್ತರದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ರುಜು ಶ್ರೀ

ನನ್ನದಿನ ಕೊನೆಮುಲ್ಲರವ ಅಡ್ಡ ಪದ್ಧಗಳಲ್ಲ ಬರೆದಿರುವದು.

ಮೈವನ್ನಾಗಿ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ಸಾಗಮನ ಮಾಡುವ

ಹೆಂಗಸಿಗೆ ಅಪ್ಪಣೆ

Transliteration.

wax seal.

Nijapûrṇa sukha śrī
Lakṣmīnṛsiṃha

1. śrīmatṭu Pûrṇaiyanavaru Sôsale Amala-
2. dâra Venkaṭaramaṇaiyage âśtrvâda adâgi kaḷuyisda
3. arjiyimdâ vivara yâvattu śrutavâḷyittu Talakâ-
4. ḍu' Talakâḍinali Venkaṭrâma âśtrigaḷuge yidadake
5. yida hâge nâlku tadave pravarti âgi-tiri hō
6. dadrimda âvara kutumba saḥagamana māḍa-
bêkem-
7. badâgi yâru hēḷidâgyu kēḷade mushakara-
8. māḍikoṇḍu appaṇe koḍsi bêkembadâgi yi-
9. dâremba vivaraḡaḷagi baradu sariyaṣṭe
10. a baḡye âvaru doḍabrâṃharu âvaru yi-

11. dadukke yike i-mērege māḍabāradu
 12. bēḍavembadāgi hēḷidare kēḷada mēle
 13. ake hēḷida mērege naḍadu koḷuvante
 14. appane koṭṭu biḍuvadu¹Raktākshi-samva-
 15. tsarada Pāḷguṇa ba 6 lu ruḷu Śrī
- At the end of the sannad

(cross lines)

paivastigi Pāḷguṇa ba 9 lu sāgamana māḍuva hēṅgasige appane

Translation.

śrīmat (auspicious) Pūrṇaiya :—blessings to Venkaṭaramaṇaiya, amaladār of Sōsale :—

All the details in your petition have been heard. You have written to me about the death of Venkaṭarāmasāstri at Talakāḍ suddenly after four motions. You also state therein that on his death, his wife has obstinately determined to undergo *sahagamana* without listening to any advice to the contrary and is asking for permission for the same.

With regard to this, (it has to be observed that) he is a great Brahman and seeing the condition of his life she should not have done so but as although she is advised not to undergo *sahagamana* she does not listen to it, orders may be given to carry out her wishes.

The 6th day of the dark half of Phāḷguṇa in the year Raktākshi—signature : Śrī.

(At the end of the sannad)

Permission for a woman for *sahagamana* : 9th lunar day of the dark half of Phāḷguṇa.

Note.

This records the grant of permission by the Dewan Pūrṇaiya for *sahagamana* (sati) of a Brahman woman at Talakāḍ. It was issued on Raktākshi Phāl. ba. 9 and as the only Raktākshi during the administration of Mysore by Pūrṇaiya coincided with A. D. 1804 the date may be taken as equivalent to March 24, 1805 A. D.

The sannad contains at the top a seal with the legend Nija-Pārṇasukha Śrī Lakshminrisimha in Nāgari characters and the short signature 'Śrī' at the end. Both the above seal and signature are common in documents issued by Pūrṇaiya.

It is seen that Sati was a voluntary act and the woman who chose immolation by fire on the death of her husband did so in spite of advice to contrary by kindly relatives and that the permission of the king or his chief officer in charge of the administration was necessary for *sahagamana*. It is also necessary to note that according to smritis Brahman women are forbidden to

perform *sati* after the cremation of the dead bodies of their husbands. In this case it is difficult to say whether the orders of the Dewan for *sahagamana* of the lady could have been received before the cremation of her husband.

54

At Tirumakūḍlu in the hobli of T.-Narsipur, on the *balipīṭha* in the temple of Agastyēśvara.

Tamil and Grantha characters.

Tamil language.

Transliteration.

West face—1. svasti śrī 'Tiruv Agattīśvaramuḍaiyār
South face—2. Jayaśśāmantar Gangamaṇḍalapillaiyār
East face—3. na Vīra Narasimhapillai-daṇṇāyakkar
North face—4. śeyvitta balipīṭham śivam astu

Translation.

Be it well. Jayaśśāmantar Gangamaṇḍala-pillaiyār *alias* Vīra Narasimhapillai-daṇṇāyakkar got this *balipīṭham* constructed for the god (?) Tiruvagattīśvaramuḍaiyār. Good fortune.

Note.

This records the construction of the *balipīṭham* (stone pedestal on which boiled rice, etc., are offered every day in temples) in the Agastyēśvara temple at Tirumakūḍlu by the person abovenamed. No date is given and no ruler is named. The characters seem to belong to 13th century and the next record shows that it may be assigned to the reign of the Hoysala king Narasimha (III).

55

At the same village Tirumakūḍlu, on the pedestal of the sacred bull in the same temple of Agastyēśvara.

Tamil and Grantha characters.

Transliteration.

1. svasti śrī Vīra Nārasimhadēvan prithivitrājyam paṇṇi yaruḷānirka Tiruvagattīśvaram-uḍaiyār Jayaśśāmantar Gangamaṇḍalapillaiyāna Vīra Narasimhapillai-daṇṇa—

2. yakkar śeyvitta Vṛishabhadēvaruṃ Vṛishabhadēvar-maṇṭapamum.

Translation.

Be it well. While the illustrious Vira Nārasimhadēva was ruling the earth, Jayaśśāmantan Gangamaṇḍalapiḷḷai *alias* Vira Nārasimhapillai danṇāyakkar got the Bull-god (Vṛishabha-dēvar) and the mantapa of the Bull-god made.

Note.

This records the setting up of the Bull-god and the construction of the mantapa therefor by Vira Nārasimhapillai-danṇāyakkar, referred to in the previous grant during the reign of Vira-Nārasimhadēva. The characters seem to belong to the end of 13th or beginning of the 14th century and the king to whose reign this record belongs is probably the Hoysala king Nārasimha III.

56

At the same village Tirumakūḍlu, on a brass tub in the Agastyēśvara temple.

Kannada language and characters.

ಅದೇ ತಿರುಮಕೂಡಲು ಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಹಿತ್ತಾಳೆ
ಕೊಪ್ಪರಿಗೆ ಮೇಲೆ.

1. ಶ್ರೀ ಸಾಂಬಕವಾ
2. ತಿರುಮಕೂಡಲು ಶ್ರೀಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿ ಸಂಸ್ಥೆಗೆ ಹಂಪೆ ಅರಸಿನವರ ಧರ್ಮ ಪತ್ನಿಯರಾದ
ದೇವೀರಂಪ:ಂಣಿಯವರ ಶ್ರೀಧಾರ್ಥ ವಸಂತೋತ್ಸವಕೆ ||

Note.

This records the gift of the above vessel for keeping coloured water for the Vasantōtsava festival by Dēvirammaṇi, lawful wife of Hampe Arasu.

The characters are of the 19th century.

57

At Mūgūr in the hobli of Mūgūr, on the pedestal of the Pārśvanāthasvāmi image in the Pārśvanātha Basti.

Kannada language and characters.

ಟ, ನರಶೇಷರದ ತಾಲ್ಲೂಕು ಮೂಗೂರ ಹೋಬಳಿ ಮೂಗೂರು ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯಲ್ಲಿ
ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಕೆಳಗಡೆ ಬರೆದಿರುವುದು.

1. ಮೂಲ ಸಂಪದ ದೇವಿಗಣ ವುಪ್ಪಕಗಟ್ಟೆ ಕೊಂಡ ಕುಂದಾನ್ವಯ ಇಂಗಣೇಶ್ವರ ಸಂಪ್ರದ
ಶ್ರೀಧಾಮ ಕೀರ್ತಿಪಂ
2. ಡಿಶ ದೇವರ ಶಿಷ್ಯರಪ್ಪ ಕಾನ ನಂದಿ ದೇವರ ಗುಡ್ಡುಗಳಪ್ಪ ಮೂಗೂರ ನಮಸ್ತ
3. ಗಾವುಂಪುಗಳ ಕೊಡೆಯರ ಬಸದಿಮುಜೀನೋದ್ಧರಣವಮ್ಮ
4. ಡಿ ಪ್ರಸಿದ್ಧರು
ಮಂಗಳಮಹಾಶ್ರೀ

Note.

This record has several lacunae in lines 2-4 owing to the letters being worn out. It is stated in this epigraph that all the gāvundus of Mûgûr being disciples of a Jainaguru Kana . . nandi who was a disciple of Bhânukirtipandita of Mûla-sangha, Dési-gaṇa, Pustaka-gachehha, Koṇḍakundānvaya and Ingaṇêśvara-sangha, renovated a Jaina basti in Mûgûr named Koḍeyara-basadi and set up the god (Pārśvanātha apparently) therein.

No date is given. The characters seem to belong to the 13th century A. D.

58

At the same village Mûgûr, on the pedestal of the Ādinātha image in the Ādinātha-basti.

Kannada language and characters.

ಅವೇ ಮೂಗೂರು ಗ್ರಾಮದ ಅದಿನಾಥ ಬಸ್ತಿಯ ಅದಿನಾಥಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ
ಬರೆದಿರುವುದು.

1. ಶ್ರೀಮೂಲ ಸಂಘ ದೇಸಿಯ ಗಣಪುಸ್ತ
2. ಕ ಗಡ್ಡ ಕೊಂಡಕುಂದಾನ್ವಯಕ ಹಗಜ
3. ಯ ಶೀರ್ಷದ ಪ್ರತಿಬದ್ಧದ ಧರತ ಪಂಡಿಕಂಗೆ
4. ಬಕ್ಕಿಯದ್ದೆಯ ಮಗಳು

Note.

The last line of this record is mostly worn out and hence the inscription is incomplete.

It seems to record the construction of the above Ādinātha-basti by a woman (name lost) who was the daughter of Jakkiyabbe for the Jaina guru Bharatapandita in Ka . . hagereyatirtha belonging to Mûla-sangha, Désiya-gaṇa, Pustaka-gachehha and Koṇḍakundānvaya.

No date is given. The characters seem to belong to the 13th century A. D.

59

On a slab lying near Mûgûruhallā near Mûgûr.

Size 5' × 1½'

Kannada language and characters.

೩. ನರಶೀಘರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಹೋಬಳಿ ಮೂಗೂರು ಹಳ್ಳದ ಬಳಿ
ಹಾಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1½'

- | | |
|-----------------------------|-----------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಕ ವರುಷ ಒಲರ | 3. ಶ್ರೀಮನು ಮಹಾವಂದನೇಸ್ವರ ಅರಿ |
| 2. ಪರಾಧವನಂ \| ಪಾಯ್ಲನ ಬಂ | 4. ರಾಯ ವಿಗಾಡ ಬಾಸೆಗೆ ತಪ್ಪುವ |

- | | |
|--------------------------|--------------------------|
| 5. ರಾಯರಗಂಡ ಶ್ರೀವೀರರು | 8. ಮಹಾಪ್ರಧಾನಂ ಬಸವ |
| 6. ಕಂಠವೊಡೆಯರು ಪ್ರಿಥ್ವಿರಾ | 9. ದಂಜಾಯ್ಕರ ಅಧಿಕಾರಿ ರಾಘವ |
| 7. ಜ್ಯಂಗಮ್ಪುತ್ತಿರಲು ಶ್ರೀ | 10. ದೇವರಸರು |
- (ಮುಂದಕ್ಕೆ ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ)

Note.

This inscription is very incomplete, the lines below 10 being much worn out and illegible. It belongs to the reign of the Vijayanagar king Bukkanṇodeyar (Bukka I) who is given the titles of mahāmaṇḍalēśvara, champion over enemy kings, punisher of kings who break their word and seems to record an act of charity by Raghavadēvarasa, officer under the mahāpradhāna Basava-dannāyaka. Basavayya-dannāyaka was a Brahman minister of Bukka I (See E. C. IV, Chamarajanagar, 113).

The date is given as Ś 1288 Parābhava saṃ. Phālguna ba. 10 and corresponds to 24th February 1367 A. D.

60

On a viragal near the 7th mile in the road from Mūgūr to Santemarahalli.

Size 3'—6" × 2'—6"

Kannada language and characters.

೩. ನರಶೀಘ್ರರದ ತಾಲ್ಲೂಕು ಕನಡಾ ಮೂಗೂರು ಅಡ್ಡಹಳ್ಳದ ಬಳಿ ನಂಕೆಮರಹಳ್ಳಿಗೆ
ಹೋಗುವ ರಸ್ತೆಯಲ್ಲಿ 7ನೆಯ ಮೈಲಿ ಅದ ಮೇಲೆ ಮೊದಲನೆಯ ಪರಾಂಗ
ಕಲ್ಲಿಗೆ ಮಧ್ಯದಾರಿಯಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1. ಶ್ರೀಮತು ಹಿರಿಯನಾಡಮಹಾಪ್ರಭು ಮೂಗೂರು ಮಾದನ್ನನವ
2. ರ ಮಗ ಮಾದಪ್ಪನೂ ತರೆ ಮರೆಗೆ ಹೋಗುತ್ತಿದ್ದಲ್ಲಿ ಹಂದಿಗನಹಳ್ಳಯ ಪಟ್ಟದಲ್ಲ
3. ಕಳರು ನಾಲ್ಕತ್ತು ಮತ್ತು ಆಳುಬಂದು ತಾಗಿದ್ದಲ್ಲಿ ತನ್ನೊಡೆಯನ
4. ಗಿ ಹಗ . ಕೂಡ ಕಾದಿ ಯಿಬ್ಬರು ಕಳ್ಳರನು ಕೆಡಕಿತಂ
5. ನೊಡೆಯನ ಪ್ರಾಣವನು ಕಾದುತಾನು ಹಡದ ವೀರಸ್ವರ್ಗ

Transliteration.

1. śrīmatu Hiriyanāḍa mahāprabhu Mūgūra Mādannanava-
2. ra maga Mādappannū Talemalege hōguttiddalli Handiganahalliya ghaṭṭa-
3. dalli
4. kaḷaru nālvattu vattu ālu bandu tāgidalli tamṇodeyana
5. gi haga . . kūḍe kādi yibbaru kaḷḷaranu keḍahi tam-
6. nodeyana prāṇavanu kādu tānu baḍeda vīrasvargga

Translation.

While Mādappa, son of Mādappa of Mūgūr, mahāprabhu of Hiriyanāḍ was going to Talemale and forty thieves came and fell upon him in the hilly slopes of Handiganahalli he fought on behalf of his master, killed two thieves and protecting his master's life attained *vīrasvarga*.

Note.

This records the exploits and death of a person (whose name is lost) in meeting bravely an attack by forty robbers on his master, Mādappa, while he was on a journey to Talemale.

No date is given. The characters seem to belong to the 14th century. Mādappa of Mūgūr, father of Mādappa, is described as the mahāprabhu of Hiriyanāḍ. Hiriyanāḍ is the district round Mūgūr and part of Padināḍ as stated in several inscriptions (E. C. III, T.-Narsipur 78, E. C. IV Channarajanagar 203, etc.)

61

On a slab lying below a tamarind tree in the backyard of the residence of Gangādharaśvāmi belonging to the matt of Volāgere in the hobli of Mūgūr.

Size 2' × 1'-6"

Kannada language and characters.

೩. ನರಕೀವರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಕೋಟೆಗೆ ಮಠದ ಗಂಗಾಧರಸ್ವಾಮಿಗಳ
ಹಿತ್ತಲಲ್ಲಿ ಹುಣಸೆ ಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1½'

- | | |
|------------------------------|----------------------------|
| 1. ಸುಕ್ಕ ಸಂವತ್ಸರದ ದಾದ್ರಪದ | 4. ಕವಾಗಿ ಸರ್ವಮಾಂವ್ಯವಾಗಿ ಕೊ |
| 2. ಬ ಗಂಟು ಎನವುವವರು ಸೇನದೋ | 5. ಟ್ತ ಕೊಡಗೆ |
| 3. ವ ಆಳಗಂಜಿಗೆ ದಾನೆ ಧಾರಾಪೂರ್ವ | |

Note.

This records the gift of some land as *kodage* (rent-free land granted for the livelihood of a person who has rendered some service) free of taxes to Sēnabōva Alagappa by Sinanapa on the 10th lunar day of the dark half of Bhādrapada in the year Śukla.

The date is not given in Śaka era. The only elements of dating given are the cyclic year Śukla and the tithi 10th lunar day of the dark half of Bhādrapada.

The characters seem to belong to the 17th century.

The present record is an instance of the grant of lands rent-free for the services of the village accountants (Sēnabōva).

62

At the village Vâṭalu in the hobli of Mûgûr, on a pillar
in the temple of Durgamma.

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ರಂಗ
ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಒಟಹ
2. ರಸ್ತೆನಪತಿ ಕೊತ್ತ

3. ದಂಪತಿ ಶರುಗೆ
4. ಯಸಿದ ದೇವಾಲ

Note.

This records the construction of the above temple by Kottadampanḍita, sthānapati (officer in charge of temples) of the village Oṭehālu.

The characters belong to the 14th century.

63

At the same village, on a slab lying in a field opposite to the above temple.

Size 1'-6" × 1'.

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ಎದುರಲ್ಲಿರುವ ವೆಂಕಟಸುಬ್ಬರಾಜೇ
ಅರಸಿನ ಹೊಲದ ತೆವರಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಎನ್ನೋದರಿಂ
2. ವರಿಷ್ಠ ಂಗರ ನೆಯ
3. ವತ್ಸರದ ಬೇಷ್ಠ ಸುಧ
4. ೭ ಸೋಮವಾ
5. ರವಲು ಕಿರಿಯನಾ

6. ದ ವಾಟಾಳ ಬುಕಿ
7. ಕಾಕಿನಾಂಕವಾರಕುಲ
8. ದ ಬಾವಾಟಾರಿ
9. ನಾಡಿನ ಸೀಮಾನಂ [ಬಂದ]
10. ರೋಕ ಪ್ರಾಪ್ತನಾದ

Note.

This is a viragal record describing the death of a person named Bâvâchari belonging to the family of Butikâra Sâṅkapâḷa of the village Vâṭahâlu situated in Hiriyanaḍu in a dispute regarding the boundaries of the naḍ (district). The date is given as Ś 1118 Jyêshṭha śu 7 Monday and is equivalent to Monday the 6th May 1196 A. D. Some letters are lost at the end of a few lines as a side of the inscription slab is broken. The top is also lost.

At the same village Vāṭalu, on a slab set up in the field of Mahādēvappa.

Size 2' x 1'-3".

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಮಹಾದೇವಪ್ಪನ ಹೊಲದ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1½'

- | | |
|---------------------------|-----------------------|
| 1. ಒಡೆಹಾಳ ಮುಖು ಧಾ | 5. ಗವುದು ಗೊಡಗೆ ಬ ೬ |
| 2. ಗೆಯ ಗವುದುಗಳಿಗೆ ಯ ? | 6. ಗದ್ದೆಯಸ್ತಾಮ್ಯವನಾರು |
| 3. ಬಕ್ಕಂತ್ಯ ನಾಯ್ಕರ ಸೇನದೊವ | 7. ಅಳಿದಿರು ಕವಿರೆಯ |
| 4. ಕೇಶವನಾಥ ಅರರು ಕೊಟ್ಟ | 8. ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋಹರು |

Note.

This records the grant of a wet-land as *gavudu-godage* (rent-free land granted for the livelihood of village headmen) made to the *gaudas* of the three shares (*bhage*) of the village Oṭehālu. The land granted is said to have a sowing capacity of 6 khandugas. The donor is named as Kēśavanātha-Ārasaru, sēnabōva under Jakkanna-nāyaka. An imprecation is given that those who violate the above grant will incur the sin of killing brown coloured cows.

No date is given. The characters seem to be of the 15th century.

This is an instance of grants of land to *gaudas* or village headmen.

At the same village Vāṭāl, on fragments of stones lying together in front of the Kannamma shrine.

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಕನ್ನಮ್ಮನ ಗುಡಿಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

1ನೆಯ ತುಂಡು

1. ಯುತ್ತುಮಿ

2ನೆಯ ತುಂಡು

1. ಸು

2. ಫುತ್ರಿ

3. ದಸೀಮಾ

4. ಲು ಗಾಡಿ

5. ಯಡಿ

6. ಮೀಳು ಕಲ್ಲ ನಡುವಡೆಬಿಡಪತ್ರಿ ಬಡುಗಳೆ

3ನೆಯ ತುಂಡು

7. ದಿಯ ಗಾಡವ

8. ಅಣೆಯ ನಿಲನಿದ

9. ಪತ್ತು ನಿವರೋಕ ಪ್ರಾ

10. ಪ್ತ ನಾಗಗಾಡ

4ನೆಯ ತುಂಡು

11. ಸುಗಕ್ಕೇಪು ಗಿರಿತಿಂ

5ನೆಯ ತುಂಡು

12. ದೊರಜೀ

13. ಯರಪೆ

14. ಸೈರು

15. ದೊರಜ್ಜೆ

Note.

These fragmentary inscriptions seem to refer to a single viragal record, the slab being broken and some pieces of it being lost. A gaṇḍa (village headman) named Nāgagaṇḍa is stated to have fought bravely in a boundary dispute and attained the region of Śiva (died). The name of a female named Dorabbe, wife of Dōrajiya, is next given. It is probable that she might have set up the viragal. The date is given as Ś 1121 (or 1199 A. D.).

66

At the village Pura a hamlet of Vataḷu, on a slab set up in the field of Yajamāna Basappa.

Size 3' × 1'

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ದಾಖಲೆ ಪುರದ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಯಜಮಾನ
ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ ಚಂದ್ರ ರಂಗ.

ಪ್ರಮಾಣ 3' × 1'

- | | |
|-----------------|------------------|
| 1. ಬರಸಂವತ್ಸರ | 4. ಅಧಿಕಾರಿಗಳು ಪು |
| 2. ದ ಮೈಸಾಬ ಶು ೫ | 5. ರದ ಬಸವಪ |
| 3. ಬಿಮರಾಯದ | |

Note.

This gives the name of Basavapa of Pura, officer (adhikārigaḷu) of *mēlāya* (surecharges or special taxes) and the date 5th lunar day of the bright half of Vaiśākha in the year Khara. The record stops at the name of Basavapa in line 5. Apparently the record denotes the grant of some land to the above officer Basavapa for his maintenance.

No date is given. The characters belong to the 17th century.

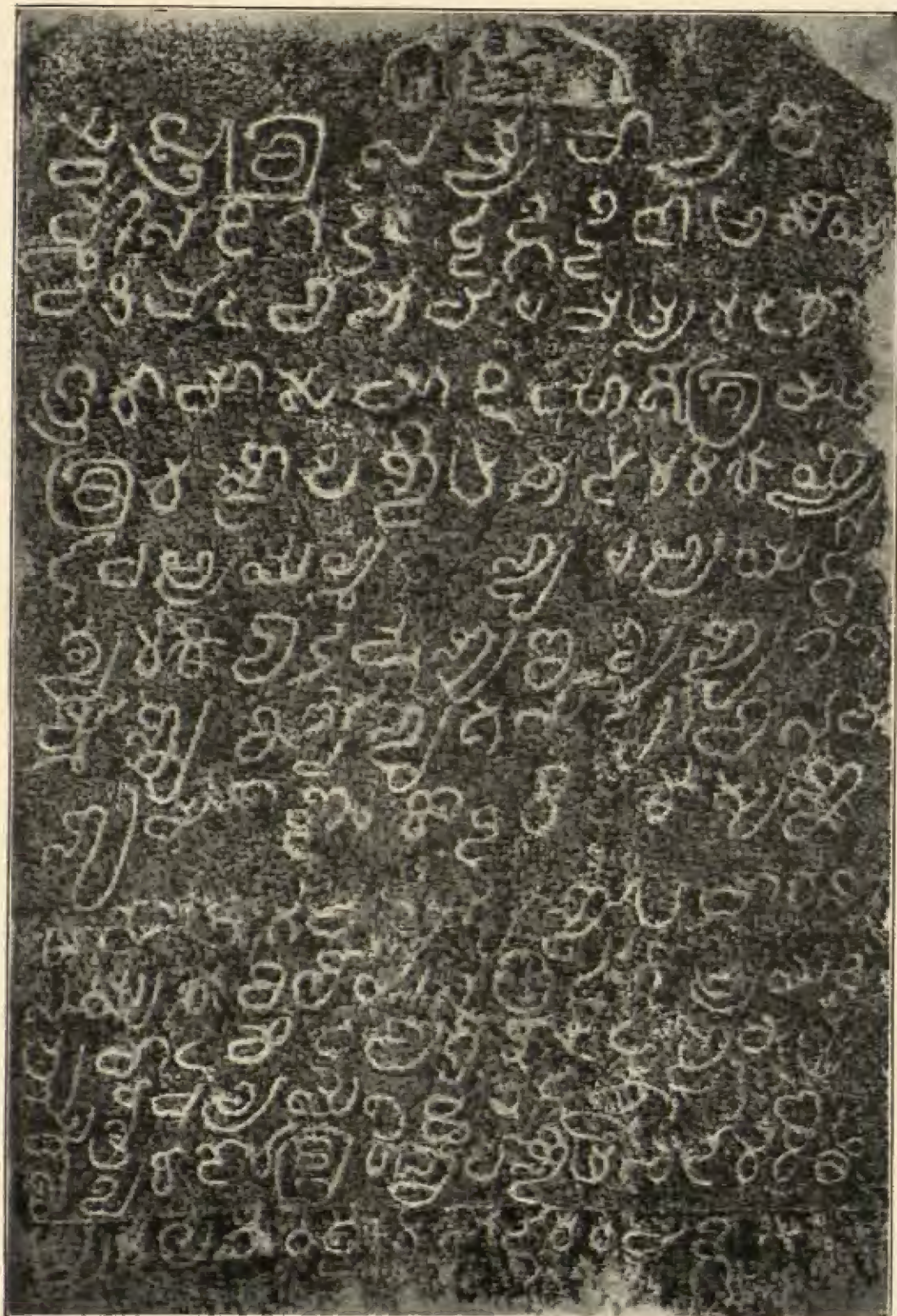
67

At the village Basavanahalli in the hobli of Bannūr, on a slab standing in the land of Kempegauḍa to the east. [Plate XXXV.]

Size 6' × 3'-6"

Kannada language and characters.

BASAVANAHALLI STONE INSCRIPTION OF THE GANGA KING
SATYAVAKYA PERMANADI.





ಪ್ರಮಾಣ 6 'x 3½'

ಪಳೆಗನ್ನಡ ಲಿಪಿ ಮತ್ತು ಛಾಪೆ.

ಬನ್ನೂರು ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೊಗ್ಗನ ಕೆಂಪೇಗೌಡನ
ಹೊಲದ ತೆವರಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | |
|--------------------------------------|--------------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯವಾಕ್ಯ ಪೆ | 9. ಣ್ಣಮಂಕೊಣ್ಣ ಕೊಟ್ಟರಿದಕ್ಕೆ ಸುಣ್ಣ |
| 2. ಮ್ಮಾನದಿಗಳಪಟ್ಟುಟ್ಟಿದಾಪನೆಯ | 10. ಕ್ಕೆ ಸೊತೆಗೆ ಮಲ್ಲಮಣ್ಣಾತ ಪಾರಣಾ . |
| 3. ವರಿಷದ ವಿಭವಸಂವತ್ಸರದ ಕಾ | 11. ಸಿಯಂ ಕವಿರೆಯ ನಟದ ಕೆಹೆಯ ಬಿ |
| 4. ಶ್ರೀಕಾಮಾನ ಮಾದಿಯಾಗೆ ಶ್ರೀಮತ್ | 12. ತ್ತು ಪಾಟಮಂ ಕೆಹೆಗೆ ಕೊಡದುಣ್ಣ ಮನು |
| 5. ಶ್ರೀಕಣ್ಣ ಪಣ್ಣತಥಾಚಾರರಯ್ಯ | 13. ಮನೆ ಎಹೆಯಂಗೇಶ್ವರದ ಸ್ಥಾನಿಕ ಇರೇ |
| 6. ಳ ಎಹೆಯಮ್ಮಂ ಕೊಣ್ಣ ಎಹೆಯಜ್ಜೇ | 14. ಬ ಬರೆದೊಂ ಶ್ರೀಕಣ್ಣ ಪಣ್ಣತಥಾಚಾರರ ಶಿ |
| 7. ಶ್ವರಕ್ಕೆ ಬಿಟ್ಟಮಣ್ಣು ಇಬ್ಬುಣ್ಣುಗ ನೀ | 15. ಪ್ಯರ ಲಕುಳಿಶ್ವರಧಾಚಾರರ ಮಬ್ಬಳ |
| 8. ಮ್ಮಣ್ಣು ಇಬ್ಬುಣ್ಣುಗಮಡುವಿನ ಮ | |

Transliteration.

1. svasti śrī Satyavākya-pe-
2. rmmānadigala paṭṭaṇ-gaṭṭid āraṇeya
3. varishada Vibhava-samvatsarada Kā-
4. rttikā-māsam ādiyāge śrīmat
5. Śrīkaṇṭha-paṇḍita-bhaṭārara kayyo-
6. le Ereyammam koṇḍu Ereyāṅgē-
7. śvarakke biṭṭa maṇṇu ir-khkhbaṇḍuga nī-
8. rmmaṇṇu ir-khkhbaṇḍuga maḍuvina ma-
9. ṇnumam koṇḍu koṭṭar idakke supna-
10. kke sotegam allad uṇḍāta Vāraṇā-
11. siyūṇ kavileyān alida kereya bi-
12. ttuvāṭamaṇ kerege koḍad uṇḍamanu-
13. m ante Ereyāṅgēśvarada sthānika i-lā-
14. kha baredom Śrīkaṇṭha-paṇḍita-bhaṭārara śi-
15. shyar Lakulīśvara-bhaṭārara maṇḍala

Translation.

Be it well. In the year Vibhava being the 6th year of the installation as king of Śrī Satyavākya-permmānadigal, commencing from the month Kārtika, Ereyamma obtained (purchased) from the hands of Śrīkaṇṭha-paṇḍita-bhaṭārara and gave away to Ereyāṅgēśvara the lands (specified):—two khaṇḍugas of *nīrmaṇṇu* (lands getting water from rain, etc.) and two khaṇḍugas of *maḍuvina-maṇṇu* (lands which have a definite supply of water from wells, tanks, etc.) This land was purchased and given.

He who enjoys the income of the same except for defraying expenses of white-washing (*suppakkaṃ*) and mortar-pointing? (*sotegam*) has destroyed Vāraṇāsi and brown cows. So also those who do not grant *bittuvāṭa* for the tank but enjoy the income. The writer of this document (*lākha*) is Lakulśvara-bhaṭārar, disciple of Śrikanṭhapāṇḍita and the *sthānika* (temple trustee) of Eṇṇangēśvara. Good fortune.

Note.

This record belongs to the 6th year of the reign of the Ganga king named Satyavākya-permāṇaḍigal. The cyclic year Vibhava and the lunar month Kārtika are the only other items of dating given.

A certain person named Eṇṇamma is stated to have purchased some land from Śrikanṭhapāṇḍita-bhaṭārar the *sthānika* (trustee or manager) of a Śiva temple named Eṇṇangēśvara and granted it to the temple for the expenses of white-washing and sote? (*suppakke sotegam*.) Imprecations are given against those who misappropriate the same. The writer of the grant is named Lakulśvara-bhaṭārar, disciple of Śrikanṭha-pāṇḍita.

Since several Ganga kings took the title of Satyavākya it is difficult to identify the Ganga king to whose reign this record belongs. The characters seem to belong to the end of 9th or beginning of 10th century A. D. As the cyclic year Vibhava is also given the dates might be 848 or 908 A. D. Taking the latter year the grant probably belongs to the reign of the Ganga king Rājamalla Satyavākya II (See E.C. X Kolar 90 of § 824).

68

At Talakāḍ in Talkāḍ hobli, writing in the north-east corner of the Vaidyēśvara temple.

Nandi Nagari characters and Sanskrit language.

ತಲಕಾಡು ಗ್ರಾಮದ ವೈದ್ಯೇಶ್ವರ ದೇವಸ್ಥಾನದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ವೈದ್ಯಲಿಂಗ

2. ಗಾಯನ

3. ಮಃ

4. ಮಧವ

Transliteration.

1. Vaidyalin-

2. gāya na-

3. mah

4. Mādhava

Translation.

Salutation to Vaidyalinga, Mādhava

Note.

The name of Mādhava, a devotee of Vaidyalinga or god Vaidyēśvara is given herein. The characters seem to belong to the 14th century and Mādhava is pro-

bably identical with Mādhav amantrin who ruled as a minister of Prince Marapa, brother of Harihara I, the Vijayanagar king, in the kingdom of Āraga in the present Shimoga District. He was a native of Talakāḍ and is credited with the construction of a dam across the Kāvêri river near Talkaḍ (See Mysore Archaeological Report for 1929, P. 171 for Mādhavamantrin).

69

At the same village Talakāḍ, on a slab in the platform at the main entrance of the Maralēśvara temple.

Kannada language and characters.

ಅದೇ ತಲಕಾಡು ಹೋಬಳಿ ಕನಕದಾ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಬಸುಧ್ವಪಾಡ್ಯಬೃಹನಾರದಂದುತಲಕಾಡ ಶೈಲೇಶ್ವ
2. ಶ್ವರದೇವರಿಗೆ ಗಾಣವೆರಡು ವೇಳಿಕಾರೇಶ್ವರದೇವರಿ
3. ಪೂರ್ವಕಂಮಾಡಿ ಸರ್ವವಾಧಾಪರಿಹಾರನಾಗಿ ಆಚಂ
4. ಪಾಯತಕ್ಕಿಮಿ

Note.

This fragmentary record registers the gift of two oil-mills for the supply of oil for lamps in the Śaileśvara (the present Maralēśvara) and Vēlekārēśvara temples at Talkāḍ. The gift is said to be free of taxes. An imprecation is given at the end. The date is lost except the elements the lunar month Vaiśākha and bright fortnight and 1st lunar day and Thursday.

The characters seem to belong to the 14th century.

70

At the same village Talakāḍ, on a slab in the southern wall of the Maralēśvara temple.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. Vaijanātiśuram-uḍaiyār-kōyilil stānāpati
2. samara-mum-kaḷuti apara-pakshattu chchaturddāsiyump.....
3. ṇḍu in-nāyinārkkku siddāyam kaṭṭuguttagai maṇ
4. puvārkuvuṇṇi ippaḍiyaikkum i.pattu idukku eppe
5. ṇ Ātamāṇṇanukku ippaḍikku Vaijāyupē
6. ppaḍikku nān Yōva Nārayaṇaṇ eḷuttu

Translation.

The sthānapati of the Vaijanāṭiśuram-ndaiyār temple.....in the dark fortnight on the 14th lunar day (I grant) for this god *siddāyam* and *kaṭṭuguttakai* . . . To this (I) Vaijappe . . . To this I Yova Nārāyaṇan affix my signature.

Note.

This inscription is fragmentary as several letters at the end of each line are lost. It seems to record the payment of *siddāyam* (fixed income) and *kaṭṭuguttakai* (stipulated rent) for the lands belonging to the god Vaidyanāthēśvara at Talakāḍ by certain persons in the presence of the sthānapatis of the temple. The characters seem to belong to the 11th century when the Chōlas were masters of Talakāḍ.

71

Yeḷandur Taluk.

At the village Yereyār in the hobli of Yeḷandūr, on a stone lying in the middle of the village.

Size 4' x 3'

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrīmanu mahā-maṇḍa-
2. lēśvara tribhuvanamalla Nilagiri-puravarādiśva-
3. ra sisṭhalōkāśriya prabala-krama
4. Vallāḷudēva pṛithuvi-rājyaṃ
5. uttarōttaram abhyudaya-tusṭa-ni-
6. grahaṃ sisṭar-paripālittu śenai ?
7. nīrka Muḍikoṇḍa Śōlamaṇḍalattu
8. Karkai-koṇḍa-śōḷavaḷanāṭṭu Padina-
9. ṭṭu Maraiyūrāna Uttamaśōḷanallūr Na-
10. ḷa-saṃvatsarattu vallāḷi-śvāme-
11. m appittān Vallāḷudēvan Vallā-
12. ḷudēvaṛkāga i-ttiruppaṇi kkaikoṇ-
13. ḍu śelutta-kkaḍavan Kandaiyāmāṇan

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara, tribhuvanamalla, lord of the excellent city of Nilagiri, refuge of the world of righteous people, powerful ruler

(prabala-krama) Vallāḷudēvan was pleased to rule the earth in ever-increasing prosperity punishing the wicked and protecting the righteous:—

In Muḍikoṇḍa Sôḷamaṇḍalam in Gangaikoṇḍa Sôḷavaḷanāṭṭu, in Padināḍ, in the village Maraiyūr *alias* Uttamaśôḷa Nallūr:—

In the year Naḷa, (king) Vallāḷadēva granted the enjoyment of Vallāḷu-svāmyam for (the god) Vallāḷudēva. Kandaiyāmaṇan was to take up this sacred service (tiruppaṇi) and continue it.

Note.

This record belongs to the reign of the Hoysaḷa king Vallāḷadēvan and is dated in the year Naḷa. It registers some grant called Vallāḷusvāmam made by the king for Vallāḷudēva and made over to a person Kandaiyāmaṇan who was entrusted with the duty of carrying on the sacred services apparently in the temple of the god Vallāḷudēva belonging to the village Maraiyūr (same as the present Yereyūr) in Padināḍ. Vallāḷu-svāmam or Vallāḷu-svāmyam probably meant the king's revenues in the village. The above person named Kandaiyāmaṇan was to enjoy the above income and carry on the worship and other duties in the temple. Traces of a Śiva temple are found near the inscription slab.

The characters seem to belong to the end of the 12th or beginning of the 13th century and Naḷa may correspond to 1196 A. D. in the reign of the Hoysaḷa king Ballāḷa II.

72

On the Bīḷigiri Ranganabettā, in the hobli of Yelandūr, on a stone lying in the boulder called Śravaṇana Are

Kannaḍa language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಿಳಿಗಿರಿರಂಗನ ಬೆಟ್ಟದ ಶ್ರವಣನ
ಅರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | |
|----------------------------|----------------------------|
| 1. ಶುಭಮಸ್ತುತ್ವೀಮತ್ತರಮಗಂಭೀ | 6. ರಬರ್ದಾಳದೇವರಸರುಪ್ರಭುವಿರಾ |
| 2. ರಸ್ಯಾದ್ಯಾದಾಪೋಪರಾಂಚರಂ ಚೀ | 7. ಟ್ಯಂಗೈಯ್ಯುತ್ತಿರಲುನಕಮುನ |
| 3. ಯಾತ್ಯ್ರೋಕ್ಕನಾತನ್ಯಸಾನನಂ | 8. ೧೧೧೨(೨)ಸಾಧಾರಣ ಸಂವರದಷ್ಟೆ |
| 4. ಜನತಾನಂಸ್ತುತ್ವೀಪ್ರ | 8. ಸಾಕಸುಧ್ಧ ಪಂಚಮಿಬ್ರಹ |
| 5. ತಾಪಚಕ್ರವರ್ತಿಹೊಯಸಳತ್ವೀವೀ | 10. |

Note.

This record is incomplete as it stops abruptly at line 10. It is found in the midst of a forest about 3 miles to the north of the Bīḷigiri Rangasvāmi temple. The usual stanza in praise of the Jinaśāsana is found at the beginning of the record. Then comes the name of the king Pratāpa-chakravartī Hoyisaḷa Śrī Viraballāḷa-dēvarasar and the date Ś 1112 Sādhāraṇa sam. Vaiśākha śu 5, Brihavāra. The

figures of the date are not quite clear and the reading is tentative. Taking this year the date corresponds to 11th April 1190 A.D. a Wednesday and not Thursday as stated in the record. The king named in the record is the Hoysala ruler Ballāja II (1173-1220).

The invocation to Jina-sāsana in the beginning of the record indicates that the inscription was probably meant to register some grant to a Jaina temple or it might have been an epitaph in memory of a Jaina saint.

73

At the village Maddūr in the hōbli of Agara, on the basement
of the Désésvara temple.

Kannada language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ
ದೇವಸ್ಥಾನದ ತಳವಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

ಉತ್ತರದಿಕ್ಕಿನ ಮೊದಲನೆಯ ಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷಂ ೧೩೦೨ನೆಯ ರಘದ್ರಿಸಂವತ್ಸರದಮಾಘಸುಗಿ
ಸೋರೋಹಿನಿನಕ್ಷತ್ರದಲ್ಲುಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರಳಿ

ಪೂರ್ವಮುಖದತಳವಾದಿಕಲ್ಲಿನಲ್ಲಿ

ರಿ ರಾಯ ವಿಭಾಡ ಭಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡ ಚತುಸ್ಸಮುದ್ರಾದಿಪತಿ ಶ್ರೀವೀರ
ಹರಿಯಪ್ಪೊಡೆಯರು ಪೃಥ್ವಿರಾಜ್ಯಂಗೇಯಉತ್ತಿರಲು ಶ್ರೀಮದುಪೇಂದ್ರ
ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದಶೇಷಮಹಾಜನಂಗಳೂ ಅಣ್ಣರಮಾಯ
ಸೈತ್ಯಕೇತಮಲ್ಲಸ್ತುಯರುಪೊಳಗಾದನವಃಸ್ತುಹಲರೂ ನಮಸ್ಸುಗಲುಡು
ಪ್ರಜೆಗಳೂ ತಂಮೊಳಗೆವೊಡಂಬಟ್ಟುಅಮದ್ದೂರಶ್ರೀದೇಶಿನಾಥದೇವರಿಗೆ
ಶ್ರೀ ರಪುಳನಮುಕ್ತದಲು ಬಿಟ್ಟುಧರ್ಮಪುರಾಣಾಂತ್ಯಹೋಮ
ವೇದವಾರಯಣಶ್ರೀ

2. ಕಿರುಪಾಟ್ಟುಯಿಷ್ಟುಶ್ರೀಕಾರ್ಯಕೆಳುಕೂಡಿ ಮಾಡಿದಕಡಕಟ್ಟು
ದೇವರಿಗೆಸುಂಕಕಡಕೆಲಕ ೧ ಕಂ ಹ|| ೧ಗುತಿಗೆ ೧೦| ಹಲುಗ ೧೦=
ಉಳಂಫ ಹಳುಕು ಮುಂದೆಶ್ರೀಕಲುಮಾಣಿಕದವರುಫೆನಡದುಬಂದ
ಮರಿಯಾದ ಉಳಂಫಾಹಪರಿಹಾರದ ಸುಂಕಲು ಎಂದೆಂದೂ
ಅಡುದ್ರಾಕ್ಯಸ್ತಾಯಿಅಗಿನಡವಂತಾಗಿಂಗೆ ಶ್ರೀ ದೇಶಿನಾಥ [ದೇ]
ವರುಗೆ ವೊಡಂಬಟ್ಟು ಬಿಟ್ಟುಧರ್ಮಸುದತ್ತಂ ||ಸುಂಧರಾಂ
ಪಟ್ಟಿವ್ಯರೂಪನಹಸ್ತಾಣೆ.

Note.

This record registers a grant by the mahājanas of Upēndrapura *alias* Maddūr and other citizens of the place including Mayiṣeṭṭi and Kētamalliṣeṭṭi and all the gāṇḍuprajās for certain services in the Désinātha temple at Maddūr, including the recitation of Purāṇa, daily *homas*, recitation of the Vēdas, *tiru-pāṭṭu* (sacred songs

in praise of the god Śiva.) The grant consisted of certain customs dues on arecaunt, etc., the details of which cannot be clearly made out. The payment of customs dues in favour of Kalumāṇikadēvaru seems to have been continued. The charity was to continue permanently as long as the sun and moon continue and the usual imprecatory stanza describing punishments to the violators of grants is also given.

The record is dated Śaka 1302 Raudri sam. Māgha śu 11, Rōhini nakshatra corresponding to January 7, 1381 and the date is fully regular. The king in whose reign the grant was made is named Vira Hariyappodeyar, with the titles mahā-maṇḍalēśvara, punisher of enemy kings, punisher of kings who break their word, lord over four seas. This king is evidently the Vijayanagar king Harihara II (1377-1404).

74

Maḷavalli Taluk.

At the village Mārehalli in the hobli of Maḷavalli, on a pillar to the south of the main entrance of the Narasimha temple.

Kannada language and characters.

ಮೂವಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮಾರೇಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ.

1. ಎಚ್ವರ ಕಾಟ
2. ಯಸಾಯ್ಯನು

3. ಧರ್ಮವಾಗಿನಿಲ
4. ಸಿದ್ಧಲು

Note.

This records the setting up of the above pillar as an act of charity by Kāchiya Nayka of Eḍevūr. The characters seem to belong to the 15th century.

75

Gundlupet Taluk.

At Gundlupēt, on the doorway of the south wall of the Rāmēśvara temple.

Size 2'-6" × 4'

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಗುಂಡಲಪೇಟೆಯ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಗೋಡೆಯ
ಪಾಗಿಲುವಾಡದ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'-6" × 4'.

1. [ಶ್ರೀ] ಚಂಗೋವನಾಗಂಜಿ ದೇವ

Note.

The name Changove Nāgaṇṇadēva is found engraved on the doorway. Probably he must have set up the above doorway. The characters seem to belong to the 14th century A.D.

76

On the Huliganamarḍibetta in the hobli of Terakaṇāmbi, on a boulder to the west of the pond Dhanushkōṭi.

Kannada language and characters.

ತರಕಣಾಂಬಿ ಕೋಟಿ ಹುಲಿಗನ ಮರಡಿ ದೆಟ್ಟಿದ ಮೇಲೆ ದನುಷ್ಕೋಟಿಗೆ ಪಶ್ಚಿಮದಲ್ಲ
ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.
ಶಿರೆಯ ಪಾದಗಳು, ತೆಂಗಲೆ ನಾಮ.

1. ನಂಜಪ್ಪ ರಾಜೆ ಅರಸುಗಳು
2. ರಾಯನ ವರಸಂಜನವರು

Note.

Two names Nanjapparāje Arasu and Rāyasa Narasappa are engraved on this boulder. They seem to be the names of two devotees that visited the place. The characters seem to be of the 19th century A.D.

77

At the village Hangaḷa, in the hobli of Hangaḷa on the basement of the north wall of the Varadarājasvāmi temple.

Kannada language and characters.

ಅದೇ ಹಂಗಲದ ಕೋಟಿ ಹಂಗಲ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ
ದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯ ಕಲ್ಲಿನಲ್ಲಿ.

1. ಶುಕ್ಲ ಸಂವತ್ಸರದ ಮೈಶಾಖ ಶು ೧೨ ಲು ಯ ಗುಡಿಬರಕ್ಕೆ

Note.

This short inscription records that the śikhara (tower) of the temple was constructed on the 12th lunar day of the bright half of Vaiśākha in the year Śukla. No śaka year is given. The letters seem to belong to the 17th century A. D. and the date may correspond to 1629 (?)

78

At the village Rāghavāpura in the hobli of Bēgūr on a stone set up near the Rāmēśvara temple.

Size 4'·6" × 3"

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ದೇಗೂರು ಹೋಬಳಿ ರಾಘವಾಪುರದ ರಾಮೇಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 3".

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಸಾಲಿವಾಹನ ಶಕ ವರ್ಷ ೧೪೨೯ ಸಂ
2. ದ ವರ್ತಮಾನ ಪ್ರಥಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೫ ಸ [೨] ವಾ
3. ರ ಶ್ರೀ ಮಹಾದೇವ ದೇವೋತ್ತಮ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರ ದೇವರ ಆಮೃತ ಪಡಿಗೆ ಶ್ರೀ
4. ವಿರಚಿಕರಾಯ ವೊಡೆಯರು ಸಮರ್ಪಿಸಿದ ರಾಘಪುರ ಹೊಂಪುರ ಯವಜೊಳಗಾದ
5. ಚತುಸ್ಸಿಮೆ ವೊಳಗುಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ಸಂಕ ವೊಳವಾಟುಹೊರವಾಟು
6. ಕಂಮಾರದೇವ ಕುಂಬಾರದೇವ ಗಣವಾರಿಕೆ ಕವಲಿ ಬೋಗಾರಿಕೆ ಮಾದಾರಿಕೆ ಮುಂತಾದ ಏನು
7. ಶೈ ಸಬಲ ಸ್ವಾಮ್ಯವನು ಆಗಮದಿ ನಂಜುಂಡೇಶ್ವರ ದೇವರ ಬಂಡಾರಕ್ಕೆ ಸಲಿಸುವಂತೆ
ಸರ್ವಮಾನ್ಯದ ಧರ್ಮ
8. ಸಾಧನ ಇದನು ಅಳುಪಿದನು ರಾಮೇಶ್ವರ ದೇವರ ಕಾಸಿಯಲಿ ಗೋಲುಬ್ರಾಹ್ಮರನು ಕೊಂದ ಪಾಪಕೆ ಹೋ
9. ಹರೂ

Transliteration.

1. svasti śrī jayābhyudaya Śalivāhana śaka-varuṣha 1429 sam-
2. da vartamāna Prabhava-saṃvatsarada Veiśākha su 5 Sa [ni] vā-
3. ra śrī mahādēvadēvōttama śrī Nanjunḍēśvara-dēvara amṛitapaḍige śrī
4. Virachikkarāya-voḍeyaru samarpisida Rāghapura Hompura? yiva-
roḷagāda
5. chatuṣṣime voḷaguḷḷa gadde bedḍalu tōṭa tuḍike suṃka voḷavāṟu horavāṟu
6. kammarādere kumbārādere gaṇavārike kavali bōgārike mādarike
muṃtāda ēnu-
7. ḷḷa sakḥala-svāmyavanu agumaḍi Nanjunḍēśvara-dēvara baṇḍārakke sali-
suvanṭe sarvamānyada dharma-
8. sādana idanu aḷupidanu Rāmēśvara-dēvara Kāsiyali gō ū Brāhmaranu
konda pāpake hō-
9. harū

Translation.

Be it well. In the year 1429 of the prosperous Śalivāhana era:—the year Prabhava, on Saturday 5th lunar day of the bright half of Vaiśākha:—

For the food offerings of the god Śrī Nanjunḍēśvara, the highest of the gods, the illustrious Vira Chikkarāya Voḍeyar granted within the four boundaries of Rāgha(va)pura and Hompura (?) wet lands, dry lands, gardens, *tuḍike*, customs dues, import duties, export duties, smith-tax, potter-tax, tax on gaṇas (Lingayat priests?), canal dues, brazier tax, basket weavers' tax, and all other rights of possession and granted this dharma-sādhana that the above income should be paid to the treasury of the god Nanjunḍēśvara free of all imposts. He who violates this will incur the sin of killing cows and Brahmans before the God Rāmēśvara and in Kāśi.

Note.

This records the gift of the village Rāghavāpura and its hamlet (?) Hompura (?) with all rights for the food offerings of the god Nanjunḍéśvara at Nanjangūḍ to the treasury of the above god. The donor is named Vira Chikkarāya Voḍeyar. He was a local chief subordinate to the Vijayanagar kings in the beginning of the 16th century. (See E.C. IV, Gundlupet 67).

The date of the grant śaka 1429 Prabhava Vaiśākha śu 5 corresponds to Saturday 17th April 1507 A.D.

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Chāmarājanagar Taluk.

Copy of a sannad of the Mysore king Kṛṣṇarāja Voḍeyar dated in the year Saumya found in the Village Venkaṭaiyanachhatra in the hobli of Haradanahalli.

Kannada language and characters.

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ವೆಂಕಟಯ್ಯನ ಚಿತ್ರದಲ್ಲ
ದೊರೆತ ಮುಮ್ಮಡಿ ಶ್ರೀಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಸನ್ನದಿನ ಪ್ರತಿ.
ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಮೂಲಪ್ರತಿ ಯದ್ವಿತಾಗಿ ತಿಳಿದು ಬಂದಿದೆ.



ಕೃಷ್ಣರಾಜ ಒಡೆಯರಮು.

1. ಸಾಮ್ಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ರ ಲ್ಲೂ ಶ್ರೀಮತು || ಮಹಾರಾಜ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ
2. ವಿಚಾರದ ಗೋಪಾಲ ರಾಜ್ಯಕ್ಕೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಆದಾಗಿ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂ
3. ರ ತೋಪಿನ ಬಳಿಯಲ್ಲೂ ವೆಂಕಟಯ್ಯನ ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳ ರಾಮಾನುಜಕ್ಕುಟ್ಟ ಸ್ವಪ್ನ ಆ
4. ಗು ಮಾಡಿಸುವ ಕಾರ್ಯಕ್ಕೆ ಯೋಜನೆಯೂ ಧೂಮಿಯಲ್ಲಿ ಸ್ಥಾಪಿಸಿ ದೇವಸ್ಥಾನದ ಧೂಮಿಯೂ
5. ಕೆಲಸು ಆರವಣಿಗೆ ಸೇರಿದ ಧೂಮಿಯೂ ಯರುವುದರಿಂದ ಯೋಜನೆಯನ್ನೂ ಅಪ್ಪಣೆ ಕೊಡಿ
6. ಪ್ರತಿ ಯೋಜನೆಯು ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ಬಡಲು ಧೂಮಿಯನ್ನೂ ವೆಂಕಟಯ್ಯನ ತಂ

7. ನ ಸ್ವಾಸ್ಥ್ಯದ ಧೂಮಿಹುಲ್ಲವದ್ವಿಶೇಷನೂಯಂದು ಹೇಳಿಕೊಂಡನಾದ ಕಾರಣ ಅದೇ ಮೇರೆಗೆ ಕ
8. ಟ್ಟೆ ಮಾಡಿಸಿಯದ್ದೀತು ಅವಕಾರಕ್ಕೆ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂರ ತೋಪಿನ ಬಳಿಯ ವೆಂ
9. ಕಟ್ಟಿನೂ ಕಟ್ಟನುವ ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೆಳಗೆ ರಾಮಾನುಜಕಟ್ಟ ಬ್ರಾಹ್ಮಣನಿವೇಶನ
10. ತೂದ್ವ ನಿವೇಶನ ಅಂಗಡಿ ಮನೆ ಮುಂತಾದ್ದಕ್ಕೆ ಆ ಬಳಿಯಣ ಅರವಣಿ ಹೋಬಳಿ ಧೂಮಿಯಂ
11. ನೂ ದೇವಸ್ಥಾನದ ವಳತದ ಧೂಮಿಯಂನೂ ಎಂಗಡಿಸಿ ಕೊಡಿಸಿ ಯೇ ಧೂಮಿಯ ಚತುಸ್ಕಮೆ
12. ಗೂ ಶಿರಾವೃತ್ತಿಜ್ಞೆಯಂನೂ ಮಾಡಿಸಿಕೊಟ್ಟು ಯೇ ಬಗೆ ಎಂಗಡಿಸಿಕೊಟ್ಟು ದೇವಸ್ಥಾನದ ಹೋಬಳಿ
13. ಧೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ದೇವಸ್ಥಾನದ ಹೋಬಳಿಗೆ ಬದಲು ಧೂಮಿಯಂನೂ
14. ಅರವಣಿ ಧೂಮಿಹುಲ್ಲ ಎಂಗಡಿಸಿಕೊಟ್ಟು ಧೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ಅರವಣಿ
15. ಹೋಬಳಿಗೆ ಬದಲು ಧೂಮಿಯಂನೂ ನಹ ಯೇ ವೆಂಕಟ್ಟಿಯನ ಸ್ವಾಸ್ಥ್ಯದ ಧೂಮಿಹುಲ್ಲ ಎಂ
16. ಗಡಿಸಿ ತೆಗೆದು ಕೊಂಡು ಅಯಾ ಹೋಬಳಿಗೆ ಹೊಂದಿಸಿ ಬಿಡುವದು . ನಿರೂಪ ಪ್ರತಿ . . .
17. ವಿಚಾರದ ಚಾವಡಿ ಕರಣಕರ ಕಡಿತಕ್ಕೆ ಬರಿಸಿ ತಿರುಗಿ ಕೊಡಿಸುವದು | ಶ್ರೀ

Transliteration.

Seal.



Kṛishṇarāja Oḍeyaravarṇ.

1. Saumya-saṁvatsarada Jyēsthā bahuḷa 8 llō śrīmatu¹ Mahiśūra-nagarada hōbālī sime-
2. viśhārada Gōpālarājaige barasi kaḷuhidanirūpa adāgi Haradanahallī hōbālī Changū-
3. ra tōpina baḷiyallū Venkaṭainū agrahāra dēvasthāna koḷa Rāmānuja-kutṭa saha ā-
4. gu-māḍisuva kāryakke yī baḷiyāṇa bhūmiyalli svalpavāgi dēvasthānada bhūmiyā
5. kelaū aṭṭhavanēge sērrida bhūmiyū yiruvudarrimda yī bhūmiyānnū appaṇe koḍi-
6. stare yī bhūmiya huṭṭuvalige sarriyāgi badalu bhūmiyānnū Venkaṭainū tam-
7. na'svāsthyada bhūmiyalli vappisēnū yaṁdu hēlikonḍan ādakāraṇa adē mērege ka-
8. ṭle māḍisi yiddhitu ā-prakārakke Haradanahallī hōbālī Changūra tōpina baḷiya Vem-

9. kaṭainū kaṭṭisuva agrahāra dēvasthāna koḷa Rāmānujakūṭṭa Brāhmaṇa-nivēśana
10. Śūdra-nivēśana aṇṇaḍi mane muntāddakke a-baliyaṇa aṭṭhavaṇe hōbaḷi bhūmiyaṇ-
11. nū dēvasthānada vaḷitada bhūmiyaṇnū viṇṇaḍisi koḍisi yī bhūmiya chatussime-
12. gū śilā-pratiśṭṭheyāṇnū māḍisikōṭṭu yī-bage viṇṇaḍisi kōṭṭu dēvasthānada hōbaḷi
13. bhūmiya huṭṭuvalige sarriyāgi dēvasthānada hōbaḷige badalu bhūmiyaṇnū
14. aṭṭhavaṇe-bhūmiyalli viṇṇaḍisikōṭṭu bhūmiya huṭṭuvalige sarriyāgi aṭṭhavaṇe
15. hōbaḷige badalu bhūmiyaṇnū saha yī Venkaṭaina svāsthyada bhūmiyalli viṇ-
16. ṇaḍisi tegeḍukomḍu āyā hōbaḷige homḍisi biḍuvadu-nirūpa prati . . .
17. Vichārada-chāvaḍi karaṇikara kaḍitakke baresi tirriḡi koḍisuvadu'ēri

Translation.

Krishṇarāja Oḍeyaravaru

On the 8th lunar day of the dark half of Jyēsthā in the year Saunya, the following nirūpa has been addressed and sent to Gōpālarājaiya of the Mahisūra Nagarada hobali sine Vichāra department :—

As Venkaṭaiya wants to set up near the grove of Changūr in Haradanaballi hobli an agrahāra, temple, pond and free boarding house for the followers of Rāmānuja (Rāmānuja-kūṭa) (who visit the place) and requests therefor a plot of land in this vicinity and as a small portion of that land is temple property and another portion belongs to the Aṭṭhavaṇe and as Venkaṭaiya represents that he is prepared to give for the above land in exchange plots of land belonging to himself, we have ordered accordingly.

In accordance with this, you have to set apart a portion of the land belonging to the Aṭṭhavaṇe hobli and a portion of the land belonging to the temple for the agrahāra, temple, pond, Rāmānuja-kūṭa, Brāhmaṇa-nivēśana (the dwellings of Brahmins), Śūdranivēśana (dwellings of the Śūdras), shops, houses, etc. which Venkaṭaiya is building near the grove (*tōp*) of Changūr in Haradanaballi Hōbli. You have set up boundary stones to mark the four boundaries of the lands now made over. You have also to take up from among Aṭṭhavaṇe lands, a plot of land of equal revenue as the temple land now made over and add it to temple property (*dēvasthānada hōbaḷi bhūmi*). For the lands taken up from the Aṭṭhavaṇe property you must take up in exchange lands of equal revenue from the property of Venkaṭaiya and add them to the Aṭṭhavaṇe hobli.

A copy of this nirūp should be entered in the *Kaḍita* (register) of the *karaṇīkar* (clerks) of the *Vichārada-chaḍaḍi* (department) and the original should be returned. Śrī

Note.

This records the grant of some land to Venkaṭaiya for the purpose of erecting thereon a temple, agrahāra, pond and Rāmānujakūṭa (a house for the free feeding of visitors to the temple who belong to the sect of Rāmānujāchārya) near Changūr in Haradanahalli hobli. This land belonged partly to temple property and partly to Government property (Aṭhavane). In return for this Venkaṭaiya was to give lands belonging to himself of equal revenue.

The grant is issued with the seal and in the name of Kṛishṇarāja Oḍeyar and has the signature Śrī at the end. The date is not given in terms of the Śaka era. Only the cyclic year Saumya and the month Jyēsbṭha and the tithi bahuḷa asṭami are given.

The donor is probably Kṛishṇarāja Vaḍeyar III, king of Mysore and the date may correspond to 14th June 1849.

Heggaḍadēvanakōṭe Taluk.

At the village Saragūr in the hobli of Saragūr writing on the sides of the doorway of the sukhāṇṣi of the Lakshminārāyaṇa temple, where an Anjanēya image is set up.

Size 1' × 6".

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಸರಗೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ವಾಮಿ
ದೇವಸ್ಥಾನದ ಸುಖಾಣಿಯ ದಾಗಿರುವಾಡದ ಉಭಯ ಪಾರ್ಶ್ವಗಳಲ್ಲೂ
ಕೆತ್ತಿರುವದು. (ಹನುಮಂತ ವಿಗ್ರಹದ ಪಾರ್ಶ್ವದಲ್ಲಿ.)

ಪ್ರಮಾಣ 1' × 6"

- | | |
|----------------|------------------|
| 1. ವ್ಯಾಸರಾ | 4. ಚಂದ್ರ ಸ್ವಾಮಿ |
| 2. ಯರ ಪ್ಪ | 5. ಮಿಗೆ ನಿತ್ಯಾನಂ |
| 3. ಶ್ರೀರಾಮ ರಾಮ | 6. ದ ಸೇವಕ |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಹನುಮಂತ ವಿಗ್ರಹವಿರುವ ಪಾರ್ಶ್ವದಲ್ಲಿ.

- | | |
|------------|----------------------|
| 1. ಶ್ರೀರಾಮ | 4. ಗ್ರಾಮಯ |
| 2. ಮೈಸರ ಯ | 5. ಜಮಾನಕ |
| 3. ರಂಗೇಯ | 6. ಟ್ಟಿನಿದ (ಪ್ರತಿಮೆ) |

Note.

This short epigraph records the setting up of the Hanuman image (near the sukhanāsi doorway) by Śrirāma, grandson of Vyāsarāya and chief (yajamāna) of the village Yirangere belonging to the Mysore City.

No date is given. The characters belong to the 19th century.

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SHIMOGA DISTRICT INSCRIPTIONS.

SHIMOGA TALUK.

At the village Kūḍli in Horaḷur hobli, on a viragal fallen into the river near the steps leading from the Ānjanēya temple.

Size 4' × 1'.

Kannaḍa language and characters.

ಶಿವಮೊಗ್ಗಾ ಡಿನ್ತ್ರಿಕ್ತನ ಶಾಸನಗಳು.

ಶಿವಮೊಗ್ಗಾ ತಾಲ್ಲೂಕು ಕೊರಳೂರು ಹೋಬಳಿ ಕೂಡ್ಲಿ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ ಮೆಟ್ಟಲು ಕೆಳಗೆ ನೀರಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'

(ಎಡಬಲಭಾಗಗಳಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ	2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ
1.	5. ಡಂಣ್ಣಾಯಕರ ಮಗ ಶಂಗೆ
2. ಮಂಡಳಿಯ ರಾಯರ (ದ?)	6. ಣ್ಣಾಯಕರ ಮಗ ಬಿಂದು ವತ
3. ದಳಕ ಗಂಡರ ಗೋವ	7. ಪಟ್ಟಯ ನಿಡವರ ಹುಯ
4. ಡರು ರಾಯರ ಗಂಡ ದೇ	8. ಹರಿಯ ಬಿದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This viragal record is fragmentary as the viragal stone is broken on both sides and portions of the stone are lost.

It seems to record the death of a warrior Binduvata, son of Singeyadannāyaka, who was a son of a Dānnāyaka (whose name is lost) and who has various titles indicating his high rank—protector of maṇḍalika heroes, punisher of hostile chiefs, etc. The warrior seems to have fought in defence of his village or settlement (haṭṭi) and died in the fight. The characters are of the Hoysala type and seem to belong to the 13th century.

Sagar Taluk.

A copper plate grant of the Keladi queen Chennammaji dated S 1596 in the possession of Garudachar and belonging to the Lōkāchārya-māṭha.

Size 9" × 6"

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲರ್ ಬಿ. ಗರುಡಾಚಾರ್ಯರ
ವಶದಲ್ಲಿರುವ ಲೋಕಾಚಾರ್ಯಮಠದ ತಾಪ್ತ ಶಾಸನ.

ಪ್ರಮಾಣ 9" × 6"

ಒಂದು ಹಲಗೆ ಮಾತ್ರ.

ಪತ್ರದ ಮುಂಭಾಗ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ಕೈರೋ
2. ಕೃಷ್ಣಗರಾ ರಂಧ ಮೂಲ ಸ್ತಂಧಾಯ ಶಂಭವೆ|ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
3. ಭೃದಯ ಶಾಲವಾಹನ ಶಕವರುಷ ೧೫೯೬ನೆಯ ಪ್ರಮಾ
4. ದಿ ಸಂವತ್ಸರ ನಿಜ ಭಾದ್ರಪದ ಶು ೧೫ಲು|ಶ್ರೀಮದ್ವೆಡವ ಮು
5. ರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪ
6. ಕ ಶಿವಗುರು ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾ
7. ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠ ನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿ
8. ದಪ್ಪನಾಯಕರ ಪಾತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಸೇ
9. ಕರ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಿಂಸಂಮಾಜಿಯವರೂ ಆ
10. ಮುಟಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದ ರಾಮಾಜಿ ಕೂಟದ
11. ಮುಟವರ್ಮಕೇ|ಬರಸಿಕೊಟ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
12. ಪ್ರಾಕುಲತಾರವಾಗಿದ ಸ್ಥಾನೆಯು ಸ್ಥಿತಿಗೆ ಕೂಡಿ ಬರುತ್ತದೆ
13. ಮುಟವ ಕೂಟ ಧರ್ಮವ ನಡೆಸೆನು ವಾಲಸಿ ಕೋಳಬೇಕೆಂದು
14. ಯೆಲ್ಲಸೇಟಿಯು ಹೇಳಿಕೊಂಡ ಸಮಂಥ ಬಿಟ್ಟಸ್ಥಾನೆ ಆ
15. ಮುಟಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದಿಂದಲು ಆಸ್ಥಾ
16. ಸ್ತೆ ಬೀಜ ೪ |೧|| ಸಿದ್ಧ ೧|| ರಬಿ ೧ ರಗ ೪೦ |ಲು ಗ ೧೩೪| ಬಿರಾ
17. ಡದಿಂದಲು | ಗ ೪ ೧||ಲು| ಗ೨೨|||೦ ಉಭಯಂ ರೇಖು ಗ ೧೫ ೪೩
18. ಹದಿನೈದು ವರಹಂನು ಮೂರು ಹಣವಿನ ಧೂಮಿಯನು
19. ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟದ್ದವೆ| ಯೀಧೂಮಿಗೆ ಸಲುವ ಚರ್ತುರ್ಗ
20. ದಿವಳಗುಳ್ಳ ಸಿದ್ಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣಿ ಆಕ್ಷಣೆ ಆ

ಹಿಂಭಾಗ

21. ಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗಕ್ಕೇಜ ಸ್ವಾಮ್ಯವ
22. ನು ಪೂರ್ವ ಮರಿಯಾದೆಯಲ್ಲ ಅಗು ಮಾಡಿಕೊಂಡು ಮ
23. ಟ ಧರ್ಮ ನಡೆಸಿಕೊಂಡು ಬಾಹದು ಎಂದು ಕೊಟ್ಟಧರ್ಮ

24. ಶಾನನಾ ಅದಿತ್ಯಚಂದ್ರಾ ಮರೋನಲಕ್ಷ್ಮಿ | ದ್ಯೌರ್ಮುಖಿ
25. ರಾಜೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ | ರಾತ್ರಿಶ್ಚ | ಉಭೇಡ
26. ಸಂದ್ಯೇ ಧರ್ಮಶ್ಚ ಪಾನಾತಿ ನರಸ್ಯ ಉತಂ | ದಾನಪಾಲನ
27. ಯೋ ಮರ್ಥೈ ದಾನಾಫೈರ್ಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
28. ವಾಚೋತಿ ಪಾಲನಾದಿಚ್ಛತಂ ಪಪಂ | ಶ್ರೀನದಾಶಿ
29. ವ

Note.

This record belongs to the reign of Chennammâji, queen of Keladi and wife of Sômasêkhara Nâyaka, who was the son of Sivappa Nâyaka, grandson of Sivappa Nâyaka and great-grandson of Sankanna Nâyaka, possessed of the titles Edava-Murâri, Kôṭe-kôlâhala, establisher of the doctrine of Viśuddha Vaidikâdvaita-siddhânta and a devotee of Śiva and gurus.

This registers a gift of land made in favour of the charities of the Râmâji-kûṭada-maṭha in the village Kôṭipura belonging to Amatekoppada-sîme and is dated the 15th lunar day of the bright half of Nija Bhâdrapada in the year Pramâdi, being the year 1596 of the Śalivâhana era corresponding to September 16, 1673 A.D.

The details of the grant are as follows :—On the representation of a person named Yelliseṭi that he wanted to build a matt and carry on charities therein if he was granted certain lands previously endowed, the king granted lands of the annual revenue of 15 varabas and 3 hapas in the village Kôṭipura in Amatekoppada-sîme with all rights and enjoyments free of taxes for the above purpose.

The usual imprecatory verses occur at the end of the grant.

This grant is an example of the catholicity of the Keladi chiefs who were devout Viraśaivas by faith but gave grants for Brahman agrahâras and Vishṇu temples and matts of the Vaishṇava sect also.

The matt which enjoys the above endowment known as Lokaçhârya Matt with headquarters at Sagar belongs to a priest of the Śrivaishṇava sect and has several disciples in the neighbouring Malnad parts.

At the Village Kambalikoppa in the hobli of Sâgara, on a Viragal
in the backyard of Manjanâyak's house (Sagar 33 Revised)

Size 8' × 3'.

Kannada Language and Characters.

ಅದೇ ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಕೋಟೆ ಕಂಬಳ ಕೊಪ್ಪ ಗ್ರಾಮದಲ್ಲಿ ಮೇಲಿನಮನೆ ಮಂಜನಾಯಕನ
ಹಿತ್ತಿಲಲ್ಲಿ ನಿಂತಿರುವ ವಿಗ್ರಗಳು.

ಪ್ರಮಾಣ 8' x 3'.

I. band.

1. ನರಸತ್ಯಾಯ ನಮಃ | ಶ್ರೀಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನು ಮ
2. ಹಾಮಣ್ಣಿ ಶ್ರೀಸ್ವರಂ ಅರಸಂಕ ಕರಗನಂ ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಶಾಸ
3. ವಲ್ಲಭಂ ಶ್ರೀಬಿಂಶೇಶ್ವರ ದೇವರ ದಿಬ್ಬ ಶ್ರೀಪಾದ ಪದಮಾರಾಧಕ ಪರಬಳ ಸಾಧಕ
4. ರುಮಪ್ಪ ಬೀರದೇವರಸರ ಕುಮಾರ ಬೊಂಮರಸನು ಅಯ್ಯಕೊಂಡನೆಯ ಕ್ರೋಧನ

II. band.

5. ಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಿರಿ ನುಧ ಸಪ್ತಮಿ ಬ್ರಹ್ಮವಾರದಂದೂ ಭಾರಂಗಿಯ ಕೋಟೆ
6. ಕಂಠವೆಗಡೆ ಭಾರಂಗಿಯ ಕೋಟೆ
7. ಯ ಸರ್ವ ಸಾಮಂತರುಂ ಸಹಿತ ಹೆದನೆಯ ಬಿಜ್ಜಿಗೌಡನ ಮಗ ದೇ
8. ಮಗೌಡನ ಅಳಿಯ ಹೆದನೆಯ ಮಾಚಿಯನಾಯಕನು ರಾಯನಾಯಕ

III. band.

9. ಹುರಿಯ ಗುಳಿ ತೊಲಗದ ಕಂಠ ತಟನ ತರೆಯ ಕಾವ ಜಗಜ್ಜಿ ಎಂಬ ಬಿರುದು ಸ
10. ಲ್ಲುದು ಭಾರಂಗಿಯ ಕೋಟೆಯ ಅಳವಿನಲಿ ತಳಿಜಯ ಮೆದದು ಸುರರೋಕ
11. ಪ್ರಾಪ್ತನಾದ ಅವರಂಜಿ ಸೋಮಗೌಡ ಮಾಚಿಯ ನಾಯಕನ ನಾಯಕಿ ಅರಸ
12. ದೆ ಮಗ ಬೊಂಮಯ ಯಂತಿವರು ಮುಕ್ತವಾಗಿ ಆತನಸ್ತ

IV.

13. ಯಾ ದೇವಿಯುಂ ಬೊಂಮ
14. ಕೆಯ ಗಂಭಾಣಿಂ
15. ಹೊಂನು ಮಾನ್ಯವ ಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Note.

Only four lines of this inscription have been published in *Epigraphia Carnatica*, Vol. VIII under Sagar Taluk No. 33. The record has now been read as completely as possible. Several letters have become quite worn out and are illegible.

The record belongs to the reign of Bommarasa, son of Bīrarasa and king of Hosagunda. There are several kings of this name and it is difficult to fix the date of the particular Bommarasa referred to in the present record. But in the village Kamblikoppa where the present record is found there is another viragal inscription in the neighbourhood with characters of similar period referring to Bommarasa. The record (Sagar 29) is dated S' 1192, Śukla or 1269 A. D. A record at Hosagunda (Sagar 140) names him as the lord of Śāntaḷige 1000 and ruler of Hosagunda and describes a fight between his followers and the followers of the Hoysaḷa king Narasimha. It is dated S' 1186 Krōdhana sam. Chai. śu. 10 Bri. corresponding to 28th March 1265, a Saturday and not Thursday. Two other records of 1269 and 1275 give similar titles to Bommarasa (Sagar 128 and 134). We may therefore equate Bommarasa of this record with the above Bommarasa.

The date of this record is given as Krodhana sam. Mār śu 7 Brihavāra. The nearest Kródhana is equivalent to Ś1187 or A. D. 1265. The whole date would then correspond to 16th November 1265, a Monday and not Thursday stated in the inscription. This as stated to be his is 51st regnal year in the record.

The epigraph records the exploits and death of a warrior named Mācheya Nāyaka of Hedase, *ālīya* (son-in-law) of Dēmagauḍa son of Bijjagauḍa of Hedase in defending the fort of Bhārangi during its attack by a warrior named Kantiveggade. The titles—a tiger to the royal nāyakas, *aguli tolugada kamba*, protector of the heads of horses (*tattina taleya kava*) and world champion (*jagajetti*) are applied to him. It is further stated that a gift of land of the annual value of 10 gadyāṇas was made for him by his elder brother Sōvagaḍa, his wife Arasasave and son Bomnaya.

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At the village Varadāmūla Tirtha near the village Elagaḷale in the hobli of Sāgar, on the pedestal of the Sūrya figure in a shrine in the enclosure of the Varadamma temple.

Kannada Language and Characters.

Note.

ಅದೇ ಸಾಗರದ ಹೋಬಳಿ ಎಲಗಲೆ ಗ್ರಾಮದ ಸೂರ್ಯಪದ್ಧಿಯವರ ವರದಾಮೂಲ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಒಳಪ್ರಾಕಾರದಲ್ಲಿ ಸೂರ್ಯದೇವರ ಗುಡಿಯಲ್ಲಿ ಸೂರ್ಯದೇವರ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

1. ಶ್ರೀ ಮತು ಮುದ್ದಪ್ಪನಿಗೆ ಹಾವುಸ್ತೋಟ ಪ್ರೇಮ
2. ಮಾಡಿದನು

Note.

This short inscription on the pedestal of the Sūrya figure records that an engraver named Chāvundōja prepared the above image for a person named Mudda-setti. No further information is given regarding the above persons.

The characters seem to belong to the 13th century A.D.

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At the same village Varadātirtha, on a slab standing near the wall on the platform in front of the outer enclosure of the Varadamma Temple. [Plate XXXVI]

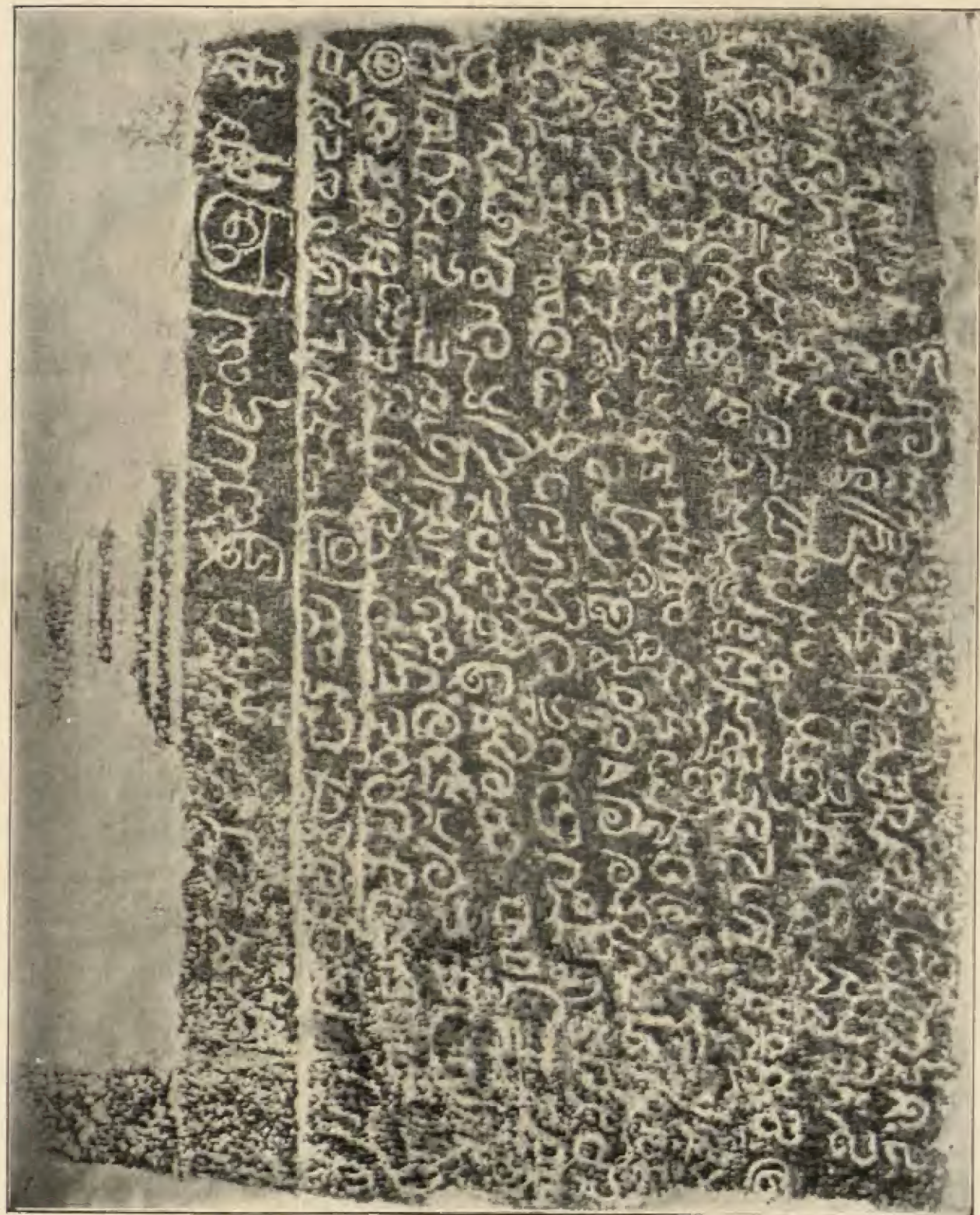
Size 1½' × 1'.

Kannada Language and Characters.

ಅದೇ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಹೊರಪ್ರಾಕಾರದ ಮುಂಭಾಗದಲ್ಲಿ ಜಗತಿಯ ಮೇಲೆ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಸ್ವಾಮಿ ಶ್ರೀನಕವಂಸ ಸಹೃದ ಮುಳಯ ಶ್ರೀ ಮಹ
2. ಈಶ್ವರ ವಿಕ್ರಮ ವಂಶ ರಸೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಸ್ಥಾವ



3. ಐದಮಾವಾಸೆ ಸೋಮವಾರದಂದು ಸೋವರಾಸಿ ವಶೈತ
4. ಕನ್ದ || ಶ್ರೀಮದಲಿಗಣಯ ಪೆಂಪ ಗ್ರಾಮದೊಳಂತ್ಲಪುಟ್ಟಿ
5. ವರದೇಶ್ವರಿಯ ನಿಮಿಧಾಗೆ ತೀರ್ತ್ತಮಾದುದು ಸೋಮಪಿತಾಮ
6. ಪನವನಿಕೆ ವನುಧಾ ತರದೊಳು || ಎಲಗಣಲಯನ್ನೆ ಕೆಂಕಲು
7. ಜಲರುಹನುತಲರನೆ ವರದೇಶ್ವರಂ ನದಿತಾಂ ಜಳಮುದಿತ ತುಂ
8. ಗದ್ದದ್ರೆಯೊಳೊಲವಿನೊಳಾ ಕೆಳದಿಯೊಳುನೆಗೆನೆಗೆವರದಾ || ಕಂದಂ||
9. ಜನಕನೆ ಮೂಡಮಂ ಜನನಿಧಾಗಣಕದ್ದೆಯ ಮಾಮುಮ್ಮಣಂ
10. ಜನನಿಗೆ ಸೋದರಂ ನೆಗಟ್ಟುಗಂಗಳನಣ್ಣ ನೆನರೈನಾಕಣಂಮವ
11. ನಿತರ ಪೂಜ್ಯ ನಿವರದ ತೀರ್ತ್ತದೊಳೊಪ್ಪುವ ವಾಗುದೇವಿಯಂ ಮನಮೊ
12. ನೇನಕುಳ್ಳಿನಂ ||ತರಳ||

Transliteration.

1. svasti śrī sakavarisa sabaśramuḷiye śrīmach
2. Chālukya vikrama varisha 8 neya Krōdhana-sampvatsarada Śrāva-
3. ṇad amāvāse Sōmavāradamdu Sōvarāsi-panḍita
4. Kanda || śrīmad Elagaṇaliya peṇṇa grāmadolaṇṭalli puṭṭi
5. Varadēśvariya nimabhāge tirthamādudu Sōma-pitāma-
6. hana vanite vasudhātalaḍoḷu || Elagaṇaliyinde tenkalu
7. Jalarubasuta-lalane Varadatīrttham nadi tāṇ jalam uḍita-Tuṇ-
8. gabhadreyoḷ olavinoḷ ā Keḷadiyoḷu negaṇnegevaridaḷ || kandaṇ ||
9. janakane Mūḍamaṇ janani Bhāgaṇakabbeye māva Barmaṇaṇ
10. jananige sōdaraṇ negaḷda Ganganaṇ aṇṇaṇ enalke Nākaṇaṇm ava-
11. nṭṭaḷa-pūjyaṇ i Varadatīrtthadoḷoppuva Vāgudēviyaṇ manamo
12. nēsaṇuḷḷinaṇ ||Taraḷa||

Translation.

Be it well. After the expiry of 1000 Śaka years—in the Chālukya Vikrama year eight, the year Krōdhana, on the new moon day of Śrāvaṇa, on Monday; Sōvarāśipandita : —

Kanda verse:—The wife of Pitāmaha (Brahma) [or Sōma-pitāmaha, grandfather of moon or Brahma] became a holy water reservoir (tirtha) on earth taking its rise in the famous village Elagaṇali below the Varadēśvari shrine. The wife of Brahma becoming the river of the Varadā-tirtha, had leaps near Keḷadi out of her joy and love for Tungabhadre.

Kanda verse :—

His father being Mūḍama, his mother Bhāgaṇakabbe, father-in-law (māva) Barmaṇa, mother's brother being Gangana and elder brother Nākaṇa . . . set up this temple of Vāgdēvi to last for as long as the sun and moon endure.

Note.

This record is found near a reservoir in front of the temple of Varadâ or Gayatri, wife of Brahma. It is dated in the year 8 of the Châlukya Vikrama, the Krôdhana sam. Śrâvaṇa Bahuja 30. The date corresponds to 23rd August 1085 A. D. a Saturday and not Monday as stated in the record. The origin of the river Varadâ which joins the Tungabhadra river is here given and the construction of a temple dedicated to the wife of Brahma by Sôvarâsipandita or his disciple not named on the above date is also referred to. His parents and relations are named next. It is difficult to identify any of these.

It is interesting to note that so early as A. D. 1085, a temple was built in a part of the Shimoga District for the goddess Gayatri, wife of Brahma, named here as Varadêśvari. (The goddess enshrined in this temple is seated on a swan and has four hands with a rosary, lotus, bijâpûra and abhaya pose in them).

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On the lintel of the doorway of the Râmêśvara temple within the enclosure of the same Varadamma temple.

Dêvanâgarî characters and Kannaḍa language.

ಅದೇ ತೀರ್ಥದ ಪರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಗರ್ಭಗೃಹದ ಬಾಗಿಲವಾಡದ ಮೇಲೆ.

ದೇವನಾಗರಾಕ್ಷರ ಕನ್ನಡಭಾಷೆ.

ಮೇಲ್ಕಂಡ ಶಾಸನವನ್ನು ಕನ್ನಡದ ಅಕ್ಷರದಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತದೆ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷ ೧೫೪೨ನೆಯ ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ
ಮೈಶಾಖ ಶುದ್ಧ ೧೫ಯ ಅದಿವಾರದಲ್ಲಿ ಶ್ರೀ ಮದ್ವಿಶುದ್ಧ ವೈದಿಕಾ
2. ದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಯಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಲಾಹಲ ಶಿವಧತ್ತ
ಪರಾಯಣರಾದ ಕೆಳದಿಯ ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ಇಮ್ಮಡಿ
3. ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಪ್ಪನಾಯಕರು ಮಾಡಿಸಿದ ಜೀರ್ಣೋದ್ಧಾರವ
ಮಾಡಿಸಿದ ರಾಮೇಶ್ವರನ ದೇವಸ್ಥಾನಕ್ಕೆ ಶುಭಮಸ್ತು.

Note.

This records the renovation of the temple of Râmêśvara by the chief Venkatappa Nâyaka, son of Immaḍi Sadâśivarâya Nâyaka and grandson of Sadâśivarâya Nâyaka, king of Keladi and possessed of the titles—establisher of the Viśuddha Vaidikâdvaita Siddhânta, Yaḍava Murâri, Kôṭe-kolâhala and devoted to Śiva.

The date of the renovation is given as Sunday 15th lunar day of the bright half of Vaiśâkha in the year Siddhârthi, 1542nd year of the Śâlivâhana era. This date corresponds to Sunday, 18th April 1619 A. D.

On the steps of the Sadāśiva temple in the enclosure of the same Varadamma temple.

Kannada Characters and Language.

ಅದೇ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ನದಾಕಿವ ದೇವಸ್ಥಾನದ
ಮೆಟ್ಟಿಲಿನಲ್ಲಿರುವುದು.

1. ಜೋಯಿಸರ ತಿಮ್ಮನ ನಮಸ್ಕಾರ

Note.

This merely gives the name of a devotee of the above temple. He is named Jōyisara (astrologer) Timmaṇa. Local tradition states that he lived two hundred years ago, *viz.*, about 1750. The characters also seem to belong to the 18th century A. D.

On a slab in the pavement in front of the Gōpālakṛishṇa temple to the east of the Varadamma temple.

Kannada language and characters.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಹಾಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

1. ಜೋಯಿಸರ ತಿಮ್ಮನ ನಮಸ್ಕಾರ

Note.

This is an exact replica of the inscription in front of the Rāmēśvara temple and gives the name of the same person named Jōyisara Timmaṇa.

On the door-frame of the Chayana Gaṇapati temple to the north of the Varadamma temple at the same village.

Nāgari characters and Kannada language.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ಚಯನ ಗಣಪತಿ ದೇವಸ್ಥಾನದ
ದಾಗಿರಾಡದ ಮೇಲೆ : ನಾಗರಾಕ್ಷರ.

ಕನ್ನಡ ಲಿಪಿಯಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತೆ ಕನ್ನಡಭಾಷೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಾಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೭೪೫ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ನಲುವರಳ
ತಾರಣ ಕಾರ್ತಿಕ
2. ಕಾರ್ತಿಕ ಶುಭರಾತ್ರಿ ಅದಿವಾರದಲ್ಲಿ ಶ್ರೀವಿಶ್ವವೈದಿಕಾಚಾರ್ಯ ಶ್ರೀವರದಾಂಬಾ ಪ್ರಸನ್ನರಾದ ಶಂಭುಕವಿಗಳ
ಪ್ರಪಾತ್ರ ಚಂದ್ರಶೇಖರಶಾಸ್ತ್ರಿ
3. ಗಳ ಪಾತ್ರ ಶಂಭುಕವಿಗಳ ಪುತ್ರರಾದ ಲಕ್ಷ್ಮೀಪತಿ ವರದೇಶ್ವರ ದೀಕ್ಷಿತರು ಅಗ್ನಿ ಪೂಜೆ ಸಾಗ್ನಿ ಪೂಜೆ ಸಾಗ್ನಿ ಪೂಜೆ
ಸಾಗ್ನಿ ಪೂಜೆ

4. ಮ ಯಾಗ ಸಾಗ್ನಿ ಚಿದ್ರಾಜವೇಯ ಯಾಗವನು ಮಾಡಿ ಕಟ್ಟಿಸಿದ ಮಹಾಗಣಪತಿ ದೇವಸ್ಥಾನಕ್ಕೆ
ಶುಭಮನ್ನು ಶ್ರೀ

Note.

This records the construction of the above Ganapati temple on Sunday Ś 1745 Tārāṇa sam. Kārtika śu 14 by a Brahman named Lakshmīpati Varadēśvara Dikshitar, son of Śambhukavi, belonging to Viśuddha Vaidikādvaita sect and a devotee of Varadāmbā. The above Lakshmīpati Varadēśvara Dikshitar is stated to have performed several sacrifices named Agnishtōma, Agnishtōma with Agnichit, Āvishtōma with Agnichit, and Vājapēya with Agnichit.

Ś 1746 is Tārāṇa. Kārtika śu 14 of this year is equivalent to 5th November 1824, a Friday and not Sunday as stated in the record. Taking the Tamil month Kārtigai corresponding to Kārtika the date śu 14 is equivalent to 5th December 1824, a Sunday as stated in the record. This is therefore the date meant in the record.

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At the village Nāḍakappige in the hobli of Karūr, on a viragal outside the village.

Size 8' × 3'

Kannada Language and Characters.

ಸಾಗರದ ತಾರೋಕ್ಕು ಕರೂರು ಹೋಬಳಿ ನಾಡಕಪ್ಪಿಗೆ ಗ್ರಾಮದ ಕಿಡಿಬಿಂಬಿ ಜಟ್ಟನಾಯಕನ
ಒಳಗಲ್ಲಯಲ್ಲರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' × 3'.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಧಾಯ
2. ಸಂಧವೆ||ಸ್ಯಸ್ತಿಸಮನ್ತಪ್ರಸನ್ನಸಹಿತಂ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವ
3. ರಂ ಅರಿರಾಯ ಗಜಕೇಸರಿ ವೀರಕುಮಾರ ಸೋಯದೇವಸ್ವರ ರಾ

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

4. ಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಧಿ ವಿದ್ವಿಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಯ ತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ
ಶಕವರ್ಷ ೧೧
5. ರಣನೆಯ ಪ್ರಥಮ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ನು ೫ ಗು ಶ್ರೀಮನುಮಹಾಮಂಡಲೇ
6. ಶ್ವರಂ ವೀರದೇವಗೋಪೆಯ ಚಟೆಯ . . . ರೂಡಕುರಂಗ ಬಲಸಹಿತ ನಡದು

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

7. ಬಂದು ಗುತ್ತಿಯಲು ಬಿಟ್ಟರಲು ಶ್ರೀಮತುಸೋಯದೇವರಸರೂ ಬೊಮ್ಮರನ್ನರೂ ಹೆದ್ದಸೆಯ
8. ಲು ಬಿಟ್ಟು ತತ್ಪಾದಪ ಜೀವಿಯಪ್ಪ ಶ್ರೀಮನು ಮಹಾ ಪ್ರಧಾರಂ ಮೂಕರನ್ನಂಕ
9. ರದು ಮಾರ್ವಲಮಂತಾಗಿತಳಿ ಹುವು ದಂದು ಬೆಸಸೆಮಹಾಪ್ರಸಾದಮೆ
10. ಂದು ಪುಥಯಬಲಮೆಚ್ಚೆತಾಗಿ ಜವನೊಕ್ಕಲಕ್ಕಿದಂಕೆ ಮಾಡಿ

4ನೆಯ ಅಡ್ಡ ಸ್ತಂಭ.

11. ಕೊಲುವಳ್ಳ . . . ಆಮೂಕರ್ಪನಮೂವನವ್ವ ಕಪ್ಪಗೆಯತಯಲ . . . ನೂಕಾದಿ . . .
12. . . ಕೊಂದು ಸುರರೋಕವ್ಯಾಪ್ತನಾದ||ಯವಕೆಮೆಟ್ಟಿ ಸೋಯದೇವರ್ಪರುನವ್ವ
13. ಬಾಧಾಪರಿಹಾರವಾಗಿ ಇದನಳಿ
14. ದವಪಂಚಮಹಾವಾತಕ ಗಂಗೆಯುಲಕವಿರೆಯಕೊಂದಗತಿ ಇಕಲ್ಲ
15. ಬರೆದಾತಂಮಯ

Note.

This viragal begins with the usual verse in praise of the god Śambhu.

It mentions a king named Vira Kumāra Sôyidēvarasa who is said to be ruling with the titles mahāmaṇḍalēśvara, a lion to the elephants the enemy kings.

It is next stated that the mahāmaṇḍalēśvara Viradēva, with Gôpaya and Chaṭeya marched with an army and camped at Gutti (same as Chandra Gutti in Sorab Taluk). Thereupon Sôyidēvarasa and Boummarasa are said to have encamped at Heddase, a village in Sorab Taluk, and ordered mahāpradhāna Mûkarasa to fall upon the enemy and piece the army. Mûkarasa accordingly obeyed the order and encountered the enemy and killed the opponents as if he were a Yama. In this battle Mûkarasa's mâva (father-in-law or uncle) Tayalapa of the village Keppage (same as Nâḍakeppage) is said to have fought and attained heaven and the king Sôyidēvarasa, pleased with his bravery is said to have made a grant of land to his relations in his memory.

The usual imprecation against violators of grants comes next.

The scribe of the record is named Maya . . . The date of the record is given as Ś 1189 Prabhava sam. Jyēshṭha śu 5 Guruvāra. Ś 1189, corresponds to Prabhava. In this year there were two Jyēshṭhas, the *adhika* (intercalary) month and the *nija* month. Taking Adhika Jyēshṭha, the tithi corresponds to April 30, 1267, a Saturday and not Thursday as stated in the record. Taking the Nija Jyēshṭha, the tithi corresponds to 29th May 1267, Sunday. In neither case does the week-day correspond to the tithi given.

Sôyidēvarasa of this record was a chief of the Vāṇe family. (E. C. VIII Sorab 270-273.)

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On a stone at the village Divige, a hamlet of Herasalage, in the hobli of Karûr, in a deserted village site.

Size 5' x 2'-6".

Kannada Language and Characters.

ನಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ಹೆರಸಲಗೆ ಗ್ರಾಮದ ಮಜರೆ ದೀವಿಗೆ ಗ್ರಾಮದ ಹುಲಮನೆ
ವಾಳು ನಿವೇಶನದಲ್ಲ.

ಪ್ರಮಾಣ 5' x 2½'

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಧಾಯ ಶಂಭವೆ ನೃಪಿ ಶ್ರೀಮನ್ಯ ಹಾಮಂದರೇಶ್ವರಂ ಅರಿಯಾಯ ಗಜಕೇಸರಿ

3. ರಾಯಭುಜಬಳವೀರ ಪುನಃ ಯಂಮಡಿಸೋಯದೇವರಸರ ವಿಜಯ
4. ರಾಜ್ಯಾಭ್ಯುದಯದ ಶಕವರ್ಷ ೧೨೧೬ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ ಶ್ರಾವ
5. ಣ ಶುದ್ಧ ೫ ಬ್ರಹ್ಮಸ್ತತಿವಾರದಂದು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಶಾಂತರಸವಿ
6. . ರಸನ ಮಗ ಕಂಮಾರದ್ವೇರಿನಬಳಿಯಲು ತಂನತಂಮೃಂದಿ
7. ರಿಂದೊಡಗೂಡಿ ವೊಡೆಯನ ನೇಮದಿಚೊರವೆಯ
8. ದಸೆಯಬಿಟ್ಟಸ್ತಂಭಗಳನು ಬ್ರಾಹ್ಮಣರುಗಳಿಗೆ ಬಿಟ್ಟಕೊಟ್ಟ ಕ್ರಮವೆಂತೆಂದರೆ|ಎ
9.
10. ಮಹಾನಾಯಕ ಕೋಟೀಶ್ವರಂಗೇ
11. ಕೊಳಗ ಅಲು
12.
13. ಸೀಮೋಗೈಯ ಕೆಡೆಯ ಹಡುವಣ ಕಲಕೆಯ ಬಡಗನ ಕ
14. ಯಬ್ಬರುಂ ತೆಲುವತೆ
15.
16.
17. ಖಂಡುಗ

Note.

Many letters in this inscription are quite worn out and cannot be made out.

It seems to record the grant of some lands (sthalangal) in Choraveyadase by the mahāpradhāna Śāntarasa's son (?) while encamped in Kammāranabayalu under the orders of his master, Immaḍi Sōyidēvarasa, possessed of the titles mahāmaṇḍalēśvara, a lion to the elephants the enemy kings, destroyer of mighty heroes among kings.

After this the remaining lines 9 to 17 are full of lacunæ. There is a reference to mahānāyaka Kōṭiśvara and six koḷagas and the tank at Shimoga (Sīmoge-ya-kere). It is probable that some lands were given to Brahmans by a chief named Kōṭiśvara. Some lands situated near the tank at Shimoga may also have been part of the grant made to Brahmans.

The date is given as Ś 1216 Vijaya sam. Śrāvaṇa śuddha 5 Bṛihaspativāra and corresponds to Thursday 9th July 1293 A. D.

Immaḍi Sōyidēva in this record was apparently a chief of the Vāṇe family (E. C. VIII, Sorab, 270-273. See also the previous number).

TUMKUR DISTRICT.

PAVAGADA TALUK.

At the village Mangalavāda in the hobli of Niḍugal, on a slab in the Ívara temple on the bund of the tank.

Size 2'—6" × 1'—1'.

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡ ಗ್ರಾಮದ ಕೆರೆಯೊಳಿರುಲ್ಲರುವ
ಈಶ್ವರದೇವಸ್ಥಾನದ ಶಾಸನ.

ಪ್ರಮಾಣ 2½' × 1—1".

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಜಿ
2. ತ ಚಂದ್ರ ಚಾಮರಚಾರ
3. ವೆ ಕೈರೋಕ್ಕನಗರಾರಂಧ ಮುಲಸ್ತಂಧಾ
4. ಯ ಸಂಧವೆ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡ
5. ಮಹಾನಬ್ಬಿ ಮಹಾ ಮಂಡಳೇಸ್ವರಂ ವೊಜಿ
6. ವೊರ ಪುರವರಾಧೀಶ್ವರರು ಮಪ್ಪ ರೊಡ್ಡ
7. ದೆ ಗೋವ ಬಳ್ಳ ಸಹದೇವ ನಿಗಳಂಕ ಮ್ಬ
8. ಅಜುಪತ್ತ ಟು ಮಂಡಳಿಕರ ತರೆಗೊಂಡ
9. ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ ಬಾವ ಮದ ಉ
10. ಗೆಕಾವ ಹರವಾಡಾರಾಧಕ ಪರಬಳ
11. ಸಾಧಕ ನಿಜನಯ ನಿಜಧುಜ ಬಾತ ಪರ
12. ನಾರೀ ಸಹೋದರರು ಮಪ್ಪ ಶ್ರೀ ಮನ್ಮಹಾ
13. ಮಂಡಳೇಶ್ವರಂ ಬೋಗದೇವರಸರ ಸುಪುತ್ರ ಬೊಂ
14. ಮಿ ದೇವರಸರ ಮಗ ದಾನವ ಮುರಾರಿ ಯ
15. ರುಂಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾಜರು ನಿಡು
16. ಗಲ್ಲ ನೆರೆವಿಡಿಮೊಳು ಸುಕಸಂಕಥಾ ವಿನೋ
17. ದದಿಂ ರಾಜ್ಯಂಗಿಯುತ್ತ ಮಿರೆ || ಪಕವರು
18. ಪದ ೧೧೮೨ನೆಯ ಸಿವಾರ್ತಿ ಸಂವತ್ಸರ
19. ದ ಚೈತ್ರ ಸುದ ೧೫ ಸೋಮವಾರ ಉತ್ತರಾ
20. ಯಣ ಸಂಕ್ರಾಂತಿ ಸಿವಯೋಗವಲ್ಲ ಮಂಗಳ
21. ವಾಡದ ಸೋಮನಾಥ ದೇವರ ಸ್ಥಾನ ವೊಜಲು
22. ರನೊಣಂಬೇಸ್ವರ ದೇವರಸ್ಥಾನಂಗಳ

ಬಲಪಕ್ಕದಲ್ಲ

23. ತಪೋಧನ ಸೋಮಜೀಯ
24. ಮಾದಜೀಯನ ಹೆಂಣ್ಣು ಸಂತತಿ
25. ಮಕ್ಕಳು ಮಾದವೆಯ ಗಂಡ ಮೊ
26. ದಜೀಯ ರಜವೆಯ ಗಂಡ ಮೊ
27. ರಂಜೀಯ ದೇವವೆಯ ಗಂಡ ಬಾಸ್ತಜೀ
28. ಯಂಗಳಿಗೆ ಸಿವಯೋಗಿ ಕಾರಯ
29. ದೇವಯಗಳು ಕುಮಾರವರು
30. ಮಾಳ ದೇವನ ಮುಂದಿಟ್ಟು ಯರುಂ
31. ಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾ

32. ಜರು ತಮ್ಮ ಶ್ರೀ ಹಸ್ತದಿಂದಾರಾ
33. ಪೂರ್ವಕಂಮಾಡಿ ಆಡಂದ್ರಾಕ್ರತಾರಂ
34. ಬರಂಸಲುವಂತಾಗಿ ಕೊಟ್ಟದತ್ತಿ ||
35. ಮಂಗಳವಾಡದ ಸೋಮನಾಥ ದೇವ
36. ರಿಗೆ ಕೆಡೆಯ ತುಂಬನ ಹಿಂದಣ ಗ
37. ದೆ ಬಂ ೧ ಬೊಂಮ ದೇವನ ಗುಡಲು
38. ಕೊಳ ಪೂಜೋಂಟ ೧ ಕೆಡೆಯ ಒ
39. ಳಗಣ ೧ ಕುಣಿಯಾಲದಕೆಯ ಕೊ
40. ೧ಂ ಕೆಂಕ ಕೋಡಿಯ ಒಳಗಣ ಕೆವ
41. ರ ಕೆಂಗೊಡಕೆಯ ಕೊ ೧ಂ ಮೂಡಾ ಆ
42. ದೆಯ ಕೆಂಗೊಡಕೆಯ ಕೊ ೫ ಆ ಕೆಯ
43. ಮೂಡಲು ದೇವಕುಡಿಯ ಕೆಯ
44. ಕೊ ೧೫ ಗುಯ್ಯಲುಗಳಲು ಒಂದೊಂದು ಗು
45. ಡಲು ದೇವ ಗೊಳಗೆ ದಂಮ ಗೊಳಗೆ ಮಾಡಿ
46. ಕೊಟ್ಟದು ದಾರೆಯೆಂಣ್ಣೆ ೨೦೬ನಿಹುವನ
47. ಹ ನಮಸ್ತಿವಾಯವಾಗಿ ದೇವರ ಶ್ರೀ
48. ಕಾಯ್ಯವಂ ಮಾಡಿನುಬದಿಂ ಬಾಳ್ವರು ||
49. ಮಾಣಿಕ್ಕಾದೇವಿಯರು ಸಿವಯೋಗಿ ಕ
50. ರಯ ದೇವಯ್ಯಗಳಿಗೆ ಧರಾಪೂರ್ವಕಂ
51. ಮಾಡಿಕೊಟ್ಟ ಗದೆ ಕೊ ೧ಂ ದೇವಗದೆಯ
52. ಪಡುವಲು || ಇಥಮ್ಮವನು ಉದ್ಬರ್ಮಿ

ಹಿಂದಾಗ

53. ದವರು ಶ್ರೀ ವಾರಣಾಸಿಯ
54. ಗಂಗಾದೇವಿಯ ಸಂನಿಧಾನದಿವೇದ
55. ಪಾರಗನಕ ಬ್ರಾಹ್ಮಣರಿಗೆ | ಸಹ
56. ಸ್ವಕವಿರೆಯ ದಾನ ಮಾಡಿದ ಶು
57. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ
58. ಹರೇತಿ ವಸುಂಧರಾ ಸಪ್ತಮರು
59. ಪ ಸಹಸ್ರಾಣಿ ಮಿಷ್ಠಾಯಾಂ
60. ಜಾಯತೆ ಕ್ರಿಮಿ || ಮಂಗಳಮಹಾ
61. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಒಪ್ಪಡೆಂನ ಶ್ರೀ ಸ
62. ದಾಸಿವ || ಶ್ರೀ

Transliteration.

1. Śrī namas tunga-siras-tumbi
2. ta chandra-chāmara-chāra-
3. ve trailōkya-nagarā-rambha-mula-stambhā-
4. ya Saṃbhava¹ svasti samadhigata-pancha-
5. mahā-sabda mahāmaṇḍalēsvaraṃ Voṛe-
6. vūra puravarādhiśvararumappa Rodda-
7. da gōva khalga-Sahadēva nigalanka-malla
8. aṇuvattaṅu-maṇḍalikara-talegoṇḍa
9. gaṇḍa gaṇḍabhēruṇḍa baṇṭara bāva maṛe-u-
10. ge kāva Hara-pādārādhaka parabaḷa-
11. sādhaḥka nija-naya nija-bhuja-jāta para-
12. nāri-sahōdararumappa śrīman māha-
13. maṇḍalēsvaraṃ Bōgadēvarasara su-putra Bom-
14. midēvarasara maga dānavamurāri Yi-
15. rungoṇa-dēva-Chōḷa-mahārāju Niḍu-
16. galla neleviḍinoḷu suka-saṃkathā-vinō-
17. dadim² rājyaṃ geyuttamire³ shaka-varu-
18. shada 1182 neya Siddhārti-saṃvatsara-
19. da Chaitra sudha 15 Sōmavāra uttarā-
20. yaṇa saṅkrānti Sivayōgadalli Mangaḷa-
21. vāḍada Sōmanātha-dēvara sthāna Voṛeu-
22. ra Noṇambēsvara-dēvarasthānangaḷa

On the right side

23. tapōdhana Sōmajīya
24. Mādajīyana hemṇnu saṃtati
25. makkaḷu Mādaveya gaṇḍa Mā-
26. dajīya Rajaveya gaṇḍa Mā-
27. rajīya Devaveya gaṇḍa Bāska-jī-
28. yaṃgaḷige Sivayōgi Kāraya
29. Dēvayagaḷu Kumāra Peru-
30. māḷedēvana mūṃḍiṭṭu Yirum-
31. goṇadēva Chōḷa mahārā-
32. jaru tamma śrī-hastadim⁴ dhārā-
33. pūrvvakam māḍi ā-chandrārkkā-tāram-
34. baram⁵ saluvantāgi koṭṭa datti ||
35. Mangaḷavāḍada Sōmanātha-dēva-
36. rige keṛeya tumbina hindaṇa ga-
37. de kham⁶ Bommadēvana guḍalu

38. koḷa pūḍōṇṭa ' kereya o-
39. laḡaṇa ' kuṇi yālada keyi ko
40. 10 tenka kōḍiya oḷaḡaṇa teva-
41. ra kemgoḍa keyi ko 10 mūḍana a-
42. reya kengoḍa keyi ko 5 ā keya
43. mūḍalu dēvakūḍiya keyi
44. ko 15 guyyalugaḷalu ondondū gu-
45. ḍalu dēvagoḷaḡa ḍammagoḷaḡa māḍi
46. koṭadu ḍare yemṇe imṭinituva sa-
47. ha namassivāyavāḡi dēvara śrī-
48. kāryyavaṇṇ māḍi sukhadiṇṇ bālvaru †
49. Māṇikyā-dēviyarū Sivayōgi Ka-
50. raya Dēvayyagaḷige dharā-pūrvvakam
51. māḍi koṭa gade ko 10 dēvagadeya
52. paḍuvalu † i dharmmavanu uddharsi-

Back side.

53. davaru śrī-Vāraṇāsiya
54. Gangādēviya samnidhānadi Vēda-
55. pāraḡanaha Brāhmaṇarige † saha-
56. sra-kavileya dāna māḍida phala
57. sva-dattam para-dattam vā yō
58. harēti Vasumdhara † sasṭi-varu-
59. sha-sahasraṇi miṣṭāyām
60. jāyate krimi † mangala mahā
61. śrī śrī śrī oppa Chemnaśrī Sa-
62. dāsiva †

Translation.

Praise of Śaṃbhu. Be it well. While the obtainer of the band of five musical instruments, mahāmaṇḍalēśvara, lord of the excellent city of Vorevūr, protector (gōva) of Rodḍa, a Sahadēva in sword, nigalankamalla, warrior that cut off the heads of the sixty-six maṇḍalika, gaṇḍabhēruṇḍa, chief of warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, full of wisdom and prowess, and brother of other men's wives—the mahāmaṇḍalēśvara Irungonadēva Chōḷa-mahārāja, a Murāri to demons, son of Bommi-dēvarasa, who was the good son of Bōgadēvarasa was ruling in peace and wisdom at the capital Niḍugal:—

On Monday, the uttarāyana-sankrānti day with Śivayōga being the 15th lunar day of the bright half of Chaitra in the year Siddhārthi, Śaka year 1182.—

Śivayōgi Karayadēva made the following grant after placing the same before Kumāra Perumāḷadēva to Mādajiya, husband of Mādave, Mārājīya, husband of

Râjave, and Bâskajtya, husband of Dêvave, children of the female line of Sômajtya Mâdajtya, the ascetic in charge of the Sômanâtha temple at Mangalavâda and Noṇambêśvara temple at Vorevûr.

And the king Irungonâdêva Chôlamahârâja bestowed the gift with pouring of water from his own gracious hands, to last for as long as the sun, moon and stars endure.

For the god Sômanâtha of Mangalavâda, of 1 khaṇḍuga below the sluice of the tank, wet land with the sowing capacity of 4 Bommadêvana-guḍalu, pond and one flower garden, 1 kupi of land in the bed of the tank, Âladakeyi field of the sowing capacity of 10 koḷagas, Kengoḍakeyi field near the southern weir, of the sowing capacity of 10 koḷagas; Kengoḍakeyi field of the Eastern Rock of the sowing capacity of 5 Koḷagas and Dêvakudi land of the sowing capacity of 15 koḷagas to the east of the above field.—one guḍalu of *devagoḷaga* and *dammagoḷaga* in each guyyalu and one dâre of oil (meaning of this passage is not clear).

The donees will use all these for services to the god, free of taxes and live happily :—

Land granted by Mânikyâdêvi with pouring of water to Śivayôgi Karaya Dêvayya of the sowing capacity of 10 koḷagas to the west of dâvagade (rice fields of the god).

Those who maintain this charity will get the merit of giving away a thousand cows to Brahmans versed in the Vêdas in the presence of Gangâdêvi in Vârânâsi. He who takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Good Fortune.—Signature. Chennaśri Sadâsiva.

Note.

This records the gift of some lands to the Śiva temple at Mangalavâda by Śivayôgi Kareyadêva during the reign of the Chôla chief of Niḍugal named Irungonâdêva Chôlamahârâja. The donor got the grant actually given away by the king himself. He is also said to have obtained the approval of Kumâra Perumâladêva previously. This Kumâra Perumâladêva was probably the king's son who was entrusted with the government of the district.

Some of the details of the grant made cannot be clearly understood.

The date of this record is given as Monday 15th lunar day of the bright half of Chaitra in the year Siddhârthi, Śaka year 1182 and corresponds to Monday, 10th March 1259 A.D. There is however no Uttarâyana sankrânti on that day.

At the village Jangamarahalli in the hobli of Niḍugal on a stone set up in front of the Iśvara temple.

Size 2' x 1'—4"

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿ ಈಶ್ವರದೇವಸ್ಥಾನದ
ಮುಂದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1 1/3'

1. ಶ್ರೀನಮಸ್ತುಂಗಶಿರಸ್ತುಂಧಿ ಚಂದ್ರಚಾಮರ
2. ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಧಾ
3. ಯಶಂಧವೆ||ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ
4. ಮಂಡಲೇಶ್ವರ ವಜ್ರಉರಪುರವರಾಧೀಶ್ವರರುಮಪ್ಪರೊ
5. ದ್ವಿದಗೋಮುಳ್ಳ ಸಹದೇವನಿಗಂಕಮಲ್ಲ ಅಜುವತ್ತ
6. ಹುಮಂಡಲಿಕರತರೆಗೊಂಡ ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ
7. ಬಾವ ಮದಗುಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬ
8. ಇಸಾಧಕ ನಿಜನಯನಿಜಭುಜಾಕ್ಷಿಪತ ಪರನಾರೀ
9. ಸಹೋದರರುಮಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ
10. ಬೋಗದೇವರಸರ ಸುಪುತ್ರಬೊಂಮಿದೇವರಸರಮಗ
11. ದಾನಮಮುರಾರಿಯರುಂಗುಣದೇವತೋ
12. ಇಮಹಾರಾಜರು ನಿಡುಗಲ್ಲ ನೆರೆವೀಡಿನೊಳುನುಬ
13. ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗಿಯುತ್ತುಮಿರೆ ಪಕವ
14. ರುಷಂಗರಾನೆ ಮನಿದ್ವಾರ್ತಿಸಂವತ್ಸರದಚೈತ್ರ
15. ಸುದ್ದಿಗಣಿಸೋಮವಾರಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ
16. ನಿವಯೋಗದಲ ಮಂಗಲವಾಡದಸೋಮನಾ
17. ಧದೇವರಸ್ಥಾನ ಪುಷ್ಯೂರನೋಣದೇಶ್ವರದೇವ
18. ರಸ್ತಾನಾಕಿಸೋಮಜೀಯನಮಗಮಾದ

ಹಿಂಭಾಗ.

19. ಜೀಯಸತೆಂಜುಸಂತತಿಮಕ್ಕಳು ಮಾಡವೆಯ
20. ಗಂಡಮಾದಜೀಯ ರಾಜವೆಯಗಂಡಮ್ಬಜೀಯ
21. ದೇವವೆಯಗಂಡ ಬಾಸ್ವಜೀಯಂಗಲಗೆ ನಿವಯೋಗಿಕಾರೆಯದೇ
22. ವೆಯ್ಯಂಗಲಕುಮಾರಜೆರುಮಾಳದೇವನಮುಂದಿಟ್ಟುಯ
23. ಸ್ಥಾನಗಲಯೆರಡಪ್ಪಿದ್ದಿಯನು ದಾನವ ಮುರಾರಿ
24. ಯರುಂಗೊಣದೇವತೋಇಮಹಾರಾಜರು ತಮ್ಮಶ್ರೀ
25. ಹಸ್ತದಲುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಆಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರ
26. ಸಲುವಂತಾಗಿಕೊಟ್ಟದತ್ತಿ||ಪುಡುರನೋಣದೇಶ್ವರದೇವರಿ
27. ಗೆ ಉರಮುಂದಣಕೆಡೆಯಹಿಂದಣಮೊದಲೇಯ
28. ಗದ್ದೆಕಂ ಮತ್ತಂಗದ್ದೆಕಟ್ಟನಕೆಯ ಕೊಡಿ ಅಧೂಮಿ
29. ಗೆಪಡುವುಪೂದೋಂಟಂ ದೇವರದೇವಾಲಯಾದಿಯಾ
30. ಗುಡಗಲುಬೊಂಮದೇವರದಟ್ಟಿತ್ತಿನಧೂಮಿಲಪ್ಪಅಧೂ
31. ಮಿಯಪಡುವಲು ಭೈರವದೇವರಿಗೆ ಅನಿಯ ಹನು?
32. ಧೂಮಿಕೊಳಗುಯ್ಯುಗಲುದಿದಿರುಗುಂಡಲು

33. ದೇವಗೋಳಗಧಮ್ಮ ಗೋಳಮಡಸಿದೇಳುದಾರೆಯೆಂಬೆಯಂತಿ
34. ಸಿತುವಂದೇವರಶ್ರೀಕಾಯ್ಯುಂಮಾಡಿಸು ಬದಿಂಬಾ
35. ಕ್ಷರುಇಂತಿಧಮ್ಮ ಮಮುಬದ್ಧ ರ್ನಿದಮರು
36. ಶ್ರೀವಾರಣಾಸಿಯಗಂಗಾದೇವಿಯು
37. ಸಂನಿಧಾನದ್ವಜಸಹಸ್ರಕವಿರೆಯು
38. ವೇದವಾರಗನಪ್ಪ ಬ್ರಾಹ್ಮಣರಿಗೆದಾನವ
39. ಮಾಡಿದವರು|| ಸ್ವದತ್ತಂಪ [ರ]ದತ್ತಂವಾ
40. ಯೋಹರೇತಿವನುಂಧರಾಂಶಪ್ತಿವ್ಯರ್
41. ರುಷಸಹಸ್ರಾಣಾಮಿಷ್ಠಾಯಾ
42. ಜಾಯತೇತ್ತಿಮಿ|| ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
43. ಶ್ರೀಚೆಂನಸದಾಸಿವ

Translation.

Praise of Śambhu.

Be it well. While the obtainer of the band of the five great instruments, lord of the excellent city of Voreūr, protector of Rodda, a Sahadēva in sword, nigalanka-malla, the hero that cut off the heads of 66 maṇḍalikas, Gaṇḍa-bhēruṇḍa, lord over warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, conqueror by diplomacy and prowess, brother to other men's wives, the mahāmaṇḍalēśvara Bôgadevarasa's son Bommidēvarasa's son, dānava-Murāri (Vishṇu to wicked men), Irungonadēva-chôla-mahārāja was ruling in peace and wisdom at the capital Niḍugal:—

On Monday 15th lunar day of the bright half of Chaitra in the year Siddhārthi, Śaka year 1182, on the occasion of Uttarāyana-sankrānti with Śiva-yôga:—

To Mādajiya, husband of Mādave, Mallajiya, husband of Rājave, Bāskara-jīya husband of Dēvave—the three daughters descended from the female off-spring of Mādajiya, son of Sômajīya, *sthānapati* of the temples of Sômanāthadēvaru, of Maṅgalavāḍa and Noṇambēśvara of Vorevūr:—

Sivayôgi Kāreyadēvayya placed before Kumāra Perumāladēva and Irungonadēva Chôlamahārāja, a Murāri to wicked men, made the following grant of income (*vṛiddhi*) for the two *sthānas* and the king granted it with his own auspicious hand and with pouring of water to last for as long as the sun, moon and stars endure:—

For the god Noṇambēśvara of Vorevūr, rice land of the sowing capacity of 1 khaṇḍuga in the first bund behind the tank in front of the village: also rice land of the sowing capacity of 3 koḷagas adjacent to the above rice land: a flower garden to the west of the above land: also land of the sowing capacity of 2 khaṇḍugas near Bommadēvara-beṭṭattu to the north including the temple area: to the west of this Asiyahasalabhūmi of the sowing capacity of 4 koḷagas for the god Bhairava: pond *guyyalu*: devagôḷaga, 7 dāre of oil and dharinagôḷaga and bamboo grove.

They (donees) will recite prayers and conduct services in the temple and enjoy in peace the revenues granted.

Those who maintain this grant will have made (get the merit of) a gift of thousand cows in the presence of Vârapâsi and Gangâdevi to Brahmans versed in the vêdas. He who takes away a gift of land made by himself or by others will be born as worm in ordure for sixty thousand years. Good fortune:

Śrī Chenna Sadâśiva:—

Note.

This is similar to the record previously noticed and was issued on the same date (Ś 1182 Siddhârthi Chaitra śu 15 Monday, Uttarâyana-sankrânti with Śiva-yôga) and corresponds to Monday 10th March 1259 A. D. This registers the gift of some lands for services in the temple of Nopambêśvara in Vorevur made by Sivayôgi Kâreydêvayya. This gift was also got approved by the prince Kumâra Perumâladêva and was formally made over to the donee by the king Irungonadêva Chôlamahârâja chief of Niḍugal. The donees are Mâdajtya, Mallajtya and Bhâskarajtya, who had married the descendents through female line of Mâdajtya, son of Sômajtya, *sthânapati* (manager) of the temple of Sômanâtha at Mangalavâḍa and Nopambêśvara at Vorevûr.

Some of the terms used while describing the gift of lands cannot be clearly made out.

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At the village Niḍugal, in the hobli of Niḍugal on a stone standing below the Basari tree to the east of Mirsâsâb's mosque.

Size 5 × 2½

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕಸಬಾಗ್ರಾಮದ ಮಿಸಾಸಾಬರ ಮಸೀದಿಗೆ ಪೂರ್ವ
ಬಸುರಿಮರದ ಕೆಳಗೆ ಇರುವ ಕಲ್ಲು.

- | | |
|----------------------------|------------------------------------|
| 1. ಶ್ರೀ | 11. ಭಕ್ತರಾದಂತಾ ಶ್ರೀ ಮಂ |
| 2. ರಾಮಾ | 12. ನೃಹಾನಾಯಕಾ ಡಾರ್ಯ ಭಾವೆ |
| 3. ಒಂನಮು ಶಿವಾಯ | 13. ಗೆ ತಪ್ಪುವ ನಾಯಕರ ಗಂಡ ಮರೆ ಕೊ |
| 4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದ | 14. ಕೃಷ್ಣ ಕಾಯ್ತು ಮಾರಾಂತರ ಕೊಲ್ಪ ಕಲಾ |
| 5. ಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷಗಳು | 15. ರಿ ಚೆಲುವರ ಗಂಡ ಕಸ್ತೂರಿ ಕೊಲಾಹ |
| 6. ೧೬೨೨ನೆ ವಿಕ್ರಮ ನಾಮನಂವ | 16. ಪರಸೇನ ಭೈರವ ಮೆಟ್ಟಿ ಮೆಡದವ |
| 7. ತ್ವರದ ಮಾರ್ಗಶಿರ ಶು ೬ ಗು | 17. ರ ಗಂಡ ಮನನ ಶಿರಃಖಂಡನ ವುಧಯ |
| 8. ರುವಾರದಲು ಶ್ರೀಮದಾರೂಢ ೬ | 18. ದಳ ಪೂಜ್ಯ ಲಿಂಗವೊಡದಳ ವಿಧಾಡ ಬಾ |
| 9. ಪ್ತಾಂಗ ಯೋಗಾನುರೂಪ ರಾದಂ | 19. ದುರಮಲುಕ ಸಪ್ತಾಂಗ ಹರಣ ಯೇನು |
| 10. ಕಾ ರಂಗ ಯೋಗಿಗಳವರ ಪ್ರಿಯ | 20. ಮುರಮಂಡ ಪಾರ್ಥಿಕಮಲ್ಲ ಹರಶಿಕುಲವಂ |

- | | |
|--------------------------------------|---------------------------------------|
| 21. ಶಾಛಿ ಚಂದ್ರ ಮುಂಮುಡಿ ಹೊಟ್ಟಂಜಿ ನಾಯಕ | 25. ಶ್ವತ ನಾದಿ ಸುರೇಂದ್ರ ನಾಶಗಂ ಹೆರಿಯಾಡೆ |
| 22. ರೈಯನವರು ಮಾಡಿಸಿದಂತಾ ಶಾಸನಾ ಹರಕಿ | 26. ಯಗೆ ಚಕನ್ನುಪನಾತಗೆ ಹೊಟ್ಟವಾಲ |
| 23. ಯ ಚಿಪ್ಪರಾಜನುಕ ಕಾಮ ಮಹೀಪತಿಯೆಂಬ | 27. ತಕ್ಕುತಂನರನುಕ ನಂದಿ ಭೂಪನುಕ |
| 24. ಭೂಪಗಂವರ ನುಕ ಜೊಂಮ ಭೂಮಿಪತಿ ತ | |

Translation.

Śrī Rama. Ōm Namaḥ Śivāya.

Be it well. On Thursday, 6th lunar day of the bright half of Margaśīra in the year Vikrama, 1622nd year of Śālivāhana era:—

The beloved devotee of Rangayōgi, engaged in eight-fold yōga, mahānāyaka-bārya, punisher of those nāyakas who break their word, protector of those who take refuge, slayer of opponents, champion over those who are skilled in the use of daggers (kaṭhāri-chaḷuvaragaṇḍa), user of musk, a Bhairava to enemy's troops, punisher of those who hate people whom they have liked before, cutter off of the head of Masa, worthy of worship by both the armies (his own troops and the enemy's), subduer of the army of Lingavaḍeya, subduer of the seven constituents of sovereignty of Badura Maluka, possessor of herds of buffaloes? (yenumula-manda), champion over kings, a moon to the ocean that is the Harati family— Mummadi Hoṭṭanna Nāyaka got this śāsana made:—

Harati Tipparāja's son was named Kāma-mahāpati whose son was Bommabhūpati whose son was Ādisurēndra. His son was Hiriyodeya whose son was Chikanṛipa whose son was Hoṭṭanṛipāla whose son was Nandibhūpa praised by men. His son . . .

Note.

This inscription is incomplete as it stops in the middle of the royal pedigree.

It belongs to the reign of the chief Hoṭṭanna-nāyaka, chief of Hārti whose genealogy is given in the record. He is said to be a disciple of Rangayōgi.

The date is given as S' 1622 Vikrama Mārgasīra śu 6 Thursday and corresponds to 5th December 1700 A.D.

For Hoṭṭanna-nāyaka we have an inscription dated 1681 (E.C.XII, Pāvugada 59) at Niḍugal. The genealogy and titles of the Niḍugal chiefs are also found in another inscription at Niḍugal (E.C. XII, Pāvugada 42).

At the same village Niḍugal, on a viragal to the left of the Sōmanātha temple.

Size 6' × 3'

ಅದೇ ನಿಡಗಲ್ಲು ಶೋಮನಾಥದೇವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಇರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'

1. . . . ಸಾಂವತರದಲಿನನಿವಾರದಲು
2. ಕೊರವದಕೊಟೆಯಕಾಳಗದಲ ದಂದೊ
3. ಮಯನಾಯ್ಕನೂಸುರ ದನು

Note.

This record is full of lacunæ. It is stated therein that one BommayanAyaka died in the battle of Koravada-kôṭe on a Saturday. The characters seem to belong to the 16th century.

96

On the same Niḍugal hill, on a bell in front of the Durgā temple.

Kannada language and characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಬೆಟ್ಟದ ದುರ್ಗಾಗುಡಿಯಮುಂದೆ ಇರುವ ಗಂಟೆಯಮೇಲೆ
ಬರೆದಿರುವುದು.

ವಿಶ್ವಾಮನುನಾಮನಂವತ್ಸರ ಕಾರ್ತಿಕ ಶು ಚಯಲ್ಲು ಶ್ರೀದುರ್ಗಮ್ಮಗೆ ನಿಡುಗಲ್ಲುದುರ್ಗದ ಒರಗಲ್ಲು ರಾಮಕೃಷ್ಣಯ್ಯ
ಶೇವಮಾಡಿದ್ದು

Note.

This records the presentation of the bell by Oragallu Rāmakṛishṇaiya of Niḍugal-durga for the goddess Durgamma on the 5th lunar day of the bright half of Kārtika in the year Viśvāvasu.

The characters seem to belong to the 17th century and the date may correspond to 2nd November 1665 A.D.

97

On a 2nd bell at the same place.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲರುವ 2ನೆಯ ಗಂಟೆಯಮೇಲೆ.

ಶುಭಕ್ರತುಸಂವತ್ಸರದಮೈಶಾಖಶುದ್ಧ ೧ರಲ್ಲೂ ಕುರ್ಮಬರಹವನವನಮಗ ನರಸಂಜನುಅಕ್ಕಿಗಂತೆ

Note.

This records the gift of a bell by Narasaṇṇa, son of Śivanappa, belonging to the community of the Kurubas (shepherds) on the 1st lunar day of the bright half of Vaiśākha in the year Subhakṛitu.

The characters seem to belong to the 18th century and the date may correspond to 13th April 1782 A. D. The word *akki* used before *ganṭhe* in the inscription may be a mistake for *ikkida*.

Koratagere Taluk.

At the town of Koratagere, on a stone standing in the land of Gare Naranappa in the southern bank of the Jayamangali river.

Size 4' x 1'—6"

Kannada Language and Characters.

ಕೊರಟಗರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದ ನದಿಗೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ದಡದ ಗಾರೆ ನಾರಣಪ್ಪನ
ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4' x 1'—6"

- | | |
|-----------------|----------------|
| 1. ವೆಂಗಟರ | 6. ರೆಯಂದ ಬದ |
| 2. ದಿಯಲ್ಲರಡಿ | 7. ದಕಾರಣಯ |
| 3. ಮಗಳು ಯೆಲ್ಲ | 8. ದೇ ಜಾಗದ |
| 4. ಕೃನು ಧಾರಿದೊಂ | 9. ರಿ ಪಾಳೆಗಾ |
| 5. ಬರುಗಣೆಮೇ | 10. ರದಿವ್ವದಲ್ಲ |

Note.

This records the death of a female named Yellakka, daughter of Vengatareddi Yellareddi while performing some acrobatic feats on a pole set up by the *dombars* (a caste of circus players). She is said to have died on the spot indicated by the inscription in the days of the Pālegārs or local chiefs who ruled at Koratagere. No date is given. The characters seem to belong to the 17th century.

Kunigal Taluk.

At the town of Kunigal, on the basement stone lying broken to the north of the Gaṇēśa temple.

Size 4'—6" x 1'—6"

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಕನಕಾ ಗಣೇಶ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುರಿದು ಬಿದ್ದಿರುವ
ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—6" x 1'—6".

1. ಲಗ್ನ ಚಿತ್ತು ವಾಟಪೇಯ ಸರ್ವ್ವ ಮಹಾಕ್ರತುಗಳು ಸಿಕ್ಕಿ
2. ರೈ ಕಲ್ಲಂದೊಳಗೆ ಮೂಗಂದುಗದ ಹತ್ತು ಕೊಳಗ

ಬಲ ಭಾಗದಲ್ಲಿ

3. ಯಾಳರುತಂ ಮಯ
4. ಹರೂಕ್ಷ ಕೊನ್ನೆಯ

Note.

This inscription is very incomplete as a portion of the stone is broken on both sides and the broken pieces are lost. It seems to record the grant of some land with the sowing capacity of 3 khandugas and 10 kolagas in Kallandu (village?) for a person whose name begins with Pilḷe.

No date is given. The characters seem to belong to the 14th century A.D.

100

On a slab lying near the Basavana Maṭṭapa in the old peṭe of Huliyaṛdurga in the hobli of Huliyaṛ

Size 4' × 1'.

Kannada Language and Characters.

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಹುಲಿಯೂರು ದುರ್ಗದ ಹಳ್ಳಿಪೇಟೆಯ ಬಸವನ ಮಂಟಪದ ಬಳಿ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1.	6. ಕಶಾಲೆಯ ಶೃಂ
2. ನಾಡ	7. ಗಾರಮ್ಮನವ
3. ಪ್ರಭು . . . ಯಂಮಡಿಕೆ	8. ರು ಮಾಡಿದ ಬ
4. ರು ಕೆಂಪಯ ಗೌಡ	9. ಸವನ ಮಂಟಪ
5. ರವರ ಪಟ್ಟದ ನಾಟ	

Note.

This records that the above Basavana-maṭṭapa (pavilion of the Bull) was erected by Śringāramma of Paṭṭada Nāṭakaśāle (royal dancing hall) of Immaḍi Hirikempayagaṇḍa, chief of Yelahankanāḍ (C 1621-1633)

TAMIL SUPPLEMENT.

47

At the village Tagaḍur, in the hobli of Bilgere, on the first pillar in the Navaranga Maṇṭapa of the Lakshmikānta Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகடுர் ஸ்ரீ
2. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
3. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
4. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
5. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
6. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
7. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
8. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ

48

On a second pillar in the same Rangamaṇṭapa

TAMIL AND GRANTHA CHARACTERS

Tamil Language.

TEXT

1. ஸ்ரீ ஸ்ரீ தகடுர்
2. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
3. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
4. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
5. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
6. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
7. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
8. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
9. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ

49

On a third pillar in the same Rangamaṇṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகடுர்
2. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
3. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
4. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ
5. ஸ்ரீ ஸ்ரீ
6. ஸ்ரீ ஸ்ரீ
7. ஸ்ரீ ஸ்ரீ ஸ்ரீ ஸ்ரீ

On a fourth pillar in the same Rangamaṇṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகதிர்
2. ஸ்ரீ ஸ்ரீ காராய
3. ஸப் பெருமான் தி
4. ரு மண்டபத்து
5. க்ரு காராயப்பன்
6. ஸி திங்கன் மக்
7. ன் செய்வித்த கம்
8. பம் ம

At Tirumakūḍlu in the hobli of T. Narsipur, on the *balipiṭha* in the temple of Agastyēśvara.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

- West face—1. ஸ்ரீ ஸ்ரீ திருவகத்திலு முடையார்
 South face—2. சயச் சாமர்தர் கங்க மண்டலபிள்ளையர்
 East face—3. ன் விரகாஸிடுற பிள்ளை டெண்ணுயக்கர்
 North face—4. செய்வித்த பையிடுக ரிவலத்து

At the same temple on the pedestal of the sacred bull in the temple of Agastyēśvara.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

- West face—1. ஸ்ரீ ஸ்ரீ விர காவலிடுற டெவன் பூமிசிராஜம் பண்ணி அருளா
 கிற் திருவகத்திலு முடையார் சயச் சாமர்தன் கங்கமண்டலப் பிள்ளையர் விர காவலிடுறப்
 பிள்ளை டெண்ணுயக்கர் செய்வித்த வு ஷ ஹ தெவரும் வு ஷ ஹ தெவர் மண்டபமும்.

At the village TalakAd, on a slab in the southern wall of the Maralésvara Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. வைஜாதி^வரமுடையார் கொயிலில் ஹரனுபதி
2. ஸமரமுந் கழுதி அபர பசுத்துச் சதுடிசரியும்
3. ண்டி இன்னுயலர்க்கு ஸித்தாயம் கட்டுக் குத்திகை மண்
4. பூவார்க்குவும் இப்படியைக்குமி-பத்து இதுக்கு எப்பெ
5. ன ஆத மண்ணனுக்கு இப்படிக்கு வை ஜ பெயு
6. ப் படிக்கு நான் யொவனாராயணன் எழுத்து

At the village Yereyûr in the hobli of Yelandur, on a stone lying in the middle of the village.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஹவ்லி ஸ்ரீ மது ஹரணன்ட செ
2. ஸ^வர தி^வ ஸுவகமல்ல நீலயிரிபுவராஜீ^வ ஸ^வ
3. ர லிஷ்டஸெரகாஸ்ரீய ஸ^வ ஸலதூ
4. வல்லாளு^வதெவ பு^வனி ராஜய உ
5. உத்த ரொத்தரம ஸ^வ டயம் துஷ்டநி
6. ஸ^வ தும் ஸ^வ ஷர் பரிபாலித்து செனை?
7. நிற்க முடிக்கொண்ட சோழமண்டலத்து
8. கானக கொண்ட சோழவனராட்டு பதிகா
9. ட்டு மரையூர் உத்தம சோழ நல்லூர் ந
10. ஸைவெதவாத்து வல்லா^வஸி^வஸா^வ மெ
11. மப்பித்தார் வல்லா^வளு^வ தெவ^வ வல்லா
12. ஸ^வ தெவற்க்காக இத்திருப்பணி கைக்கொண்
13. டு செலுத்தக்கடவார் கந்தையாராணன்

**LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED
ACCORDING TO DYNASTIES AND DATES.**

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			GANGA.
80	1	12th regnal year: Kārtika Full Moon C. 567.	[Avinīta]. Konganyadhirāja.
188	67	6th regnal year: Kārtika māsa: Vibhava Samvatsara C. 908.	Satyavākya Permānādi.
			SĀNTALIGE CHIEF.
204	83	51st regnal year: Krodhana Mār. śu 7, Bri. 16th November 1265, Monday (week day irregu- lar).	Bommarasa son of Birarasa of Hosagunda.
			VĀNE CHIEF.
210	90	Ś 1189 Prabhava Jyēshṭha śu 5, Gu. April 30, 1267 ?.	Vīra Kumāra Sōyidēvarasa
211	91	Ś 1216 Vijaya Śrāva. śu 5, Bri. Thursday, July 1293.	Immaḍi Sōyidēva
			NIDUGAL CHŌLAS.
212	92	Ś 1182 Siddhārthi Chaitra śu 15, Monday, Uttarāyana-Sankrānti Śiva yōga—Monday, March 10, 1259 A.D.	Irungona Chōla
216	93	Do	Do

ARRANGED ACCORDING TO DYNASTIES AND DATES.

	Contents and Remarks
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Records the grant by the king of some lands and a house in Pulliūr in the division of Korikunda for a Jaina temple of the Yāvanika Sangha, set up by the mother of the Pallava King Simhavishṇu. The engraver is named Perera son of Ḥappaṭuva of Kuvalāḷa. The contemporaneity of the Pallava King Simhavishṇu and the Ganga King Avīnita furnished by the inscription is of importance for Ganga chronology.

Records the grant of some lands to Eṛeyangēśvara by Eṛeyamma for whitewashing (sunṇa) and plastering (sothe). The lands are said to have been purchased from Sṛikaṇṭha-bhaṭṭār. The composer is named Lakulīśvara-bhaṭṭār.

Viragal giving the exploits of Mācheyanāyaka of Hedase in defending the fort of Bhārangi.

Viragal describing a battle in which Mahāpradhāna Mūkarasa is said to have taken part and his *māva* Tayalapa of Keppage is said to have fought and died. Mahāmaṇḍa-lēśvara Viradēva with Gōpaya and Chaṭeya as also Sōyidēvarasa and Bommarasa are referred to in the record.

Records a grant of lands in Choraveyadase by the Mahāpradhāna Sāntarasa's son (not named) encamped in Kammāranabayalu under the orders of the King to Brahmins.

Gift of some lands for the God Sōmanātha of Mangalavāḍa by Śivayōgi Kāreyadēva with the approval of Kumāra Perumāladēva and the king into the hands of Mādajiya, etc., the sthānapatis of the temple.

Gift of some lands for the God Noṇambēśvara of Voṛevur by the same donor as above.

List of Inscriptions published in the Report.

Page in the Report	Inscription number in the Report	Date	Ruler
			HOYSALAS.
166	38	Ś 1044 Plava Mār. śu 5, Sō.= November 16, 1121 A. D. Wednesday. ?	Kulöttungachōla Bhujabala Viraganga Hoysaḷadēva (Vishṇu- vardhana).
91	2	Chālukya Vikrama-kāla Parīdbāvi Jyēsthā 30 Sō=June 15, 1132 A. D. Wednesday. ?	Vishṇuvardhana.
168	39	.....	[Vishṇuvardhana ?.]
102	10	Ś 1076 Śrīmukha sam. Uttarāyana sankramaṇa (December 25, 1153 A. D.).	Narasimha I
170	41	Ś 1089 Sarvajit (1167 A. D.)	Do
110	14	Ś 1093 Khara Śrāv. śu 5 Bu (July 9, 1171, Friday ?)	Do
165	37	Jaya Kār śu 8 Sō. (4th November 1174 ?).	.....
170	42	C. 1175.	Ballāḷa II
193	72	Ś 1112 Sādhāraṇa vai. śu 5, Bri. (April 11, 1190 A. D.).	Do
177	51	Vaiś. śu	Vira Ballāḷadēvar
98	5	.....	Vira Ballāḷa dēva
192	71	Nala (1196 A.D.)	Ballāḷa II
172	43	Ś 1144, Chitrabhānu Bhā śu 2 Bu=10th August 1222 A.D.	Narasimha II

arranged according to dynasties and dates.—*contd.*

Contents and Remarks

Gift of some lands at Chandavanahalli and Kumārabīḍu in Maisenāḍ by Mahāpradhāna Daṇḍanāyaka Gangapayya for a basadi built at Hādaravāgil in memory of Sōvanadaṇḍanāyaka.

Grants of lands by Mahāsāmanta Chōlayya, son of Benavayya to Śiva temples at Bāpavura, Soralamāvu, Henneyagere and Kittanakere. The Chālukya King Bhūlōkamalla Sōmēśvara is named at the beginning of the grant to show his overlordship.

Praise of Jinaśāsana and the titles of the Hoysala king are given in this fragmentary record.

Grant of the village Nāgarahāl after obtaining the same from the king by Mācha-daṇḍādhiśa, disciple of the Jaina teacher Śrīpāla-traividya for the basadi of Ādidēva. The spiritual descent of Śrīpālatraividya is given.

Viragal record mentions mahāpradhāna sarvādhikāri-daṇḍanāyaka Bīṭṭimayya.

Grant of some lands by Halamāreyanāyaka for the god Mārēśvara to the priest Chāmajīya.

Records the grant of a koḍagi by Mahāpradhāna Bīṭṭiyagāvunḍa as Gaunḍu-koḍage.

Grant of the remission of certain taxes on the dēvadāna lands of Kengūru Māra-vangala by certain prabhu-gavunḍus of Maisunāḍ including Hoysala-gaunḍa of Maisūr for the God Bembēśvara of Kumāranabīḍu. The grant was made in the presence of Daṇḍanāyaka Bīṭṭimayya.

Fragmentary: merely gives the praise of Jinaśāsana.

Fragmentary: mentions a grant by Tagaḍur prabhu-gāvunḍas.

Viragal: describing the heroism of a warrior named Kaṇṇayanāyaka.

Grant of Vallālusvāmyam of the village Maraiyūr by the king.

Records the construction of a temple by Viragāvunḍa of the village Elachigere in Kāranāḍ.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
169	40	Ś 1145 Svabhānu=1223 A.D.	Narasimha II
109	13	Tārana Mār śu 13 Sō—25th Nov- ember 1224 Monday.	Do
177	52	Ś 1181 Kālayukta Māgha ba 14 Bri—23rd January 1259 Thursday.	Narasimha III
181	55	.....	Nārasimha dēvan (Narasimha III ?).
181	54	(Narasimha III ?) ....	..... VIJAYANAGAR KINGS.
183	59	Ś 1288 Parābhava phāl ba 10—24th February 1367.	Bukaṇḍeyar (Bukka I)
190	68	.....	.....
194	73	Ś 1302 Raudri Māgha śu 11 Sō Rōhini—January 7, 1381.	Vira Haryappaḍeyar (Hari- hara II). BĒLŪR CHIEFS.
118	27	Ś 1696 Jaya phāl śu 15—17th March 1775 A.D.	Kishnappa Nāyaka, son of Venkaṭādri Nāyaka. HARATI CHIEFS.
219	94	Ś 1622 Vikrama Mār śu 6 Gu=5th December 1700 A.D.	Mummaḍi Hoṭṭenna Nāyaka. KEḶADI CHIEFS.
208	86	Ś 1542 Siddhārthi Vai śu 15 Ā. =18th April (1619 A.D.)	Venkaṭappa Nāyaka

arranged according to dynasties and dates—*contd.*

Contents and Remarks

Viragal : describes the exploits of a warrior named Dēpayaya-nāyaka of Komārana-bīḍu during the invasion? (bavaṇe) of the mahāprachaṇḍa-daṇḍanāyaka Bilavoladaṇṇāyaka.

Viragal : siege of Yeleganūr in a war between Nārasingadēva and the king of Magara.

Records the gift of the village Gegganahāl (now called Degganahaḷli), a hamlet, to the mahājanas of Nibbayal.

Records the setting up of the Bull-God in a maṇṭapa in the temple of Agastyēśvara at Tirumakūḍalu by Vīra Narasimhapillai-daṇṇāyakkar.

Construction of a balipīṭham in the above temple of Agattīśvaramuḍaiyār by Vīra Narasimhapillai-daṇṇāyakkar.

The record is incomplete. The names of the king and mahāpradhāna Basavadanṇāyaka and an officer (adhikāri) Rāghavadēvarasa are given.

The name of Mādhava as a devotee of Vaidyalinga is inscribed on a wall in the Vaidyēśvara temple at Talkāḍ. It probably denotes Mādhava-mantrin, minister of Prince Mārapa.

Registers a grant by the mahājanas of Upēndrapura *alias* Maddūr for certain services in the Dēśinātha temple at Maddūr including the recitation of the Vēdas and Tiru-pāṭṭu.

Registers the gift of the village Hulugaḷale to the asectic Rāmānuja Parakālasvāmi, disciple of Vēdānta Parakāla-svāmi (of the Parakāla Matt at Mysore) who is called asmad-asādhārana-svāmi by the donor. The grant was made on the bank of the Kalyāṇi at Mēlu-gōṭe or Yādavagiri-kshētra.

Incomplete. Gives the titles and genealogy of the chief.

Records the renovation of the temple of Rāmēśvara at Varadāmūla-tīrtha by the chief.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
203	82	Ś 1596 Pramādi Nija Bhādra śu 15=16th September (1673).	Chennammāji, Queen of Sōmaśekhara Nāyaka. YELAHANKA CHIEF.
223	100	.....	Immaḍi Hiri Kempaya Gauḍa CHIEFS (Miscellaneous).
109	12	.....	Dunandiru Raghupati-rāja Voḍeyar.
174	46	Ś 1465 Śōbhakrit Nija Śrāv śu 10—(9th August 1543).	Vira Dēvarāja Voḍeyar MYSORE KINGS.
113	15	Virōdhi Jyēsthā ba 1—(24th June 1709 ?).	Kaṇṭhīrava Narasarāja Vaḍeyar.
115	16	Chitrabhānu Mār. śu. 14—30th November 1762.	Kṛishṇarāja Vaḍeyar II
123	18	Śōbharkrit Bhā ba. 5—15th Sep- tember 1783.	Tippu Sultan
125	19	Prajōtpatti Vaiś. ba. 15 Sō—20th May 1811.	Kṛishṇarāja Vaḍeyar III
128	20	Yuva Pushya ba. 11—25th Janu- ary 1816.	Do
159	27	Ś 1738 Kali 4917 Dhātu Mār ba. 10—Saturday the 14th Decem- ber 1816.	Do
163	35	Ś 1738—1816	Do

arranged according to dynasties and dates—*contd.*

Contents and Remarks

Records the grant of some land for the construction of a building for the Rāmājī-kūṭada-maṭha at Kōṭipura, at present known as the Lōkāchārya Maṭha at Sāgar.

Records the construction of a Basavana-maṭṭapa (at Huli-yūrdurga) by Śringāramma of the Paṭṭada nāṭakaśāle.

Records the paving of the yard near the dhvaja-stambha in the Kēśava temple at Bēlūr under the orders of the chief.

Registers the grant of the village Kimihaḷli in Tagaḍūr-sthala as *umbaḷi* to the priest Kereya Nanjayadēvaru of Tagaḍūr. The signature of the chief is given as Sōmēśvara.

A nirūp of the king addressed to Mēlukōṭe Chāmaiya directing that the *taniya* of Rāmānuja-dayāpātram should continue to be used in Melkōṭe and elsewhere during the recitation of prabhandhams in temples.

A nirūp addressed by the King to Haidar Ali Khāna Bahadur directing that impediments in the realisation by the Parakāla Matt of the revenues of the village Attāni, Navalūr and Mungipaṭṭi granted by the King's mother should be removed and that Vēdānta Parakālasvāmi, the guru of the Matt should be enabled to use the revenues for samārādhana, etc., in the Matt.

A nirūp directing the use of both the taniyans Rāmānujadayāpātra and Śrīśaila-dayāpātra at Mēlugōṭe temple.

A nirūp recording an order of the King that certain honours in all the Viṣṇu temples within the State including modal-tīrtha should be offered to the rāja-guru Ghaṇṭāvatāra Parakālasvāmi and his representatives.

Nirūp granting exemption to the Parakālasvāmi Matt from the payment of customs dues on bags of rice brought from Hula-gaḷale.

Records the gift by the King of a jewelled cradle for dōḷōtsava of the Gods Haya-grīva and Lakṣmī-Nārāyaṇa in the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a jewelled śaṭhaḡōpa by the King to the Matt of Ghaṇṭāvatāra Parakāla.

List of inscriptions published in the report.

Page in the Report	Inscription number in the Report	Date	Ruler
133	22	Ś 1738 Dhātu Māgha śu, 10 Sō—27th January 1817.	Kṛishṇarāja Vaḍeyar III
129	21	Īvara Kār śu. 15 Bhā.—23rd November 1817.	Do
147	23	Ś 1740 Bahudhānya Pushya ba. 10 Gu.—21st January 1819.	Kṛishṇarāja Vaḍeyar III
152	24	Vikrama Mār. śu. 15—19th December 1820.	Do
154	25	Pārthiva Phāl. śu. 1 Gu.—9th March 1826.	Do
156	26	Vikriti Bhādra. śu. 7 Bu.—25th August 1830.	Do
160	28	.....	Do
161	29	.....	Do
163	34	.....	Do
198	79	Saumya Jyēsh. ba. 8—14th June 1849.	Do
163	33	.....	Chāmarāja Vaḍeyar IX, son of Kṛishṇarāja Vaḍeyar III.

arranged according to dynasties and dates.—*contd.*

Contents and Remarks

Nirūp recording the gift by the King of the villages Chinmali, Doḍegaḍḍanakoppalu, etc., to Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the parama-guru of Maisūra-samasthāna for the tādīyārādhana and the worship of the Gods Hayagrīva and Lakshmī-nārāyaṇa in his Matt.

Nirūp recording the gift by the above King to the above Guru of certain villages Būkahālī, etc., for services of the Gods Hayagrīva and Lakshmīnārāyaṇa in his Matt.

Nirūp recording annual grant by the same King to the same Guru Brahmatantra Ghaṇṭāvatāra Parakālasvāmi of the sum of 12,600 varahas for the services of the Gods Hayagrīva and Lakshmīnārāyaṇa in the Matt and for feeding Brahmans.

Nirūp recording the grant of the villages Attāṇi, etc., in Andūra-sthala in place of the previous money grant to the Guru Vēdānta Parakālasvāmi for the expenses of feeding the Brahmans, *Chaturmasya-sankalpa*, tiru-nakshatra of Śrīnivāsa Parakālasvāmi, and worship of Vēdāntāchārya at Ālvār Tirunagari (Tinneveli District).

Grant of exemption from customs dues made to the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi for articles like rice, ghee, etc., purchased for the Matt.

Nirūp recording an annual money grant for the feeding of Brahmans at the Tirupati Hill conducted by the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a golden cradle to the Parakālasvāmi Matt (Hayagrīva-sannidhi) by Kṛṣṇapavilāsada Ammaṇṇiyavaru (Queen of Kṛṣṇarāja Voḍeyar III).

Records the gift of a golden cup to Śrīnivāsa Brahmatantra Parakālasvāmi by the king.

Records the gift of a silver tripod for the above Matt (Hayagrīva-sannidhi) by the king.

Grant by the king of some land to Venkaṭaiya for the building of a temple and establishment of an agrahāra, Rāmānuja-kūṭam, etc., near Changūr in Haradanahālī hobālī.

Records a gift by the Queen named Vāṇivilāsa Mahārāṇiyavaru of a golden cup to Kṛṣṇa Brahmatantra Parakālasvāmi on the occasion of her getting *chakrāṅkana*.

List of inscriptions published in the report,

Page in the Report	Inscription number in the Report	Date			Ruler
Gurus of the Parakālasvāmi Matt					
161	30	No date	....	....	Krishṇa Brahmatantra Para- kālasvāmi.
162	31	Do	....		Do
162	32	Do	....	....	Do

The rest of the records do not refer

arranged according to dynasties and dates.—*concl'd.*

Contents and Remarks

(Not included in the above records).

Records the gift of a golden cup for the services of the God Hayagrīva-sannidhi (in his matt).

Records the gift of a golden cup to the Guru by his disciple, the mother of Kāntaiyarasu on her completing the age of sixty.

Records the gift of a golden cup to the Guru by Kāntaiyarasu on the above occasion.

to any specific dynasties.

APPENDIX 'A'.

CONSERVATION OF MONUMENTS.

*During the year 1937-38.**(Based on the Annual Report of the Government Architect, Bangalore.)*

About 32 monuments were inspected during the year under Report.

Inspection reports from the Revenue Sub-Division Officers were not received regularly in spite of repeated requests. It is very necessary to impress upon the local officers that they should take personal interest in the up-keep of these relics of ancient art and see that they are protected against

Inspection Reports.

damage and decay.

The renovation work of Sri Chennakēśava temple at Bēlūr was completed according to the programme originally sanctioned. Government ordered that the renovation of the subsidiary temples in the enclosure might be carried out. These are being attended to.

Renovation.

Proposals for the renovation of Śri Raṅganāthasvāmi temple at Seringapatam were received and recommendations as to how it could be done were forwarded to the local officers concerned.

No fresh monuments were declared protected during the year.

With regard to the reclassification of Ancient Monuments, the Committee appointed to go into the question could not meet during 1936-37 as already reported.

Classification of Ancient Monuments. The Committee, however, met during the year under report and definite recommendations on the points raised were forwarded to Government.

The following is the statement of expenditure incurred during the year for the maintenance and repair of Ancient Monuments in the State.

Expenditure on Conservation.

STATEMENT SHOWING THE EXPENDITURE INCURRED FOR THE
REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN
THE STATE DURING THE YEAR 1937-38.

		Amount spent		
		Rs.	a.	p.
MYSORE DISTRICT.				
Seringapatam	... Śrī Raṅganāthasvāmi temple	850	0	0
	Gumbaz	1,032	0	0
Mēlkōṭe	... Śrī Nārāyaṇasvāmi temple	1,208	0	0
Nanjangud	... Śrī Śrīkaṇṭhēśvara temple	2,902	0	0
Talkāḍ	... Śrī Vaidyēśvara temple and other temples at the place (Special repairs done for the Pañchalinga jātra.)	7,000	0	0
MANDYA DISTRICT.				
Nāgamangala	... Saumya Kēśava temple	86	0	0
Hasaboḷalu	... Lakshmi-Nārāyaṇa temple	3,844	9	7
HASSAN DISTRICT.				
Hārṇahallī	... Sōmēśvara temple	498	0	0
Śravaṇabelgoḷa	... Akkana Basti	1,484	0	0
	Chandragupta Basti	1,140	0	0
	Sāntīśvara Basti	110	0	0
	Jain Mutt	12	0	0
Nuggihallī	... Lakshminarasimha temple	3,402	0	0
Jāvagal	... Lakshminarasimhasvāmi temple	550	0	0
Bēlūr	... Śrī Cheṇnakēśava temple	851	0	0
		19,000	0	0
		2,400	0	0
Halēbid	... Temples and Basti	5,230	0	0
Shānti	... Yōgānarasimha Temple	195	11	4
KOLAR DISTRICT.				
Ālambgiri	... Śrī Venkaṭaramaṇasvāmi	1,080	0	0
Kuruḍumale	... Śrī Vināyaka temple	166	0	0
SHIMOGA DISTRICT.				
Belgāvi	... Temples	48	0	0
Ikkēri	... Aghōrēśvara temple	431	0	0
Nagar	... Dēvagangā Ponds	84	0	0
CHITALDRUG DISTRICT.				
Challakere	... Monuments in the Taluk	170	0	0
Moḷakālmūru	... Aśoka's Inscriptions	45	6	0
Heggere	... Jain Basti	20	0	0

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF
ARCHÆOLOGY AND HIS ASSISTANTS

During the year 1937-38.

(Asterisk denotes Protected Monuments.)

MYSORE DISTRICT.

<i>Place.</i>		<i>Monuments, etc.</i>
Mysore	...	Jaganmohan Palace
Seringapatam	...	Purniab's Bungalow
Yelandūr	...	Varāhasvāmi temple
		*Gauriśvara temple
Biligiri Hills	...	Raṅganātha temple
Agara	...	Narasimha temple
		Durgā temple
		Rāmēśvara temple
Maddūr	...	Chakrapāṇi temple
		Old Dēśēśvara temple
Mūgūr	...	Dēśēśvara temple
		Tripurāmbā temple
		Nārāyaṇasvāmi temple
		Jain temples
T-Narsipur	...	Mūlasthānēśvara temple
		Guñjā-Narasimha temple
Ālagōḍu	...	Siddhēśvara temple
		Chennigarāya temple
Tirumakūḍla	...	Agastyēśvara temple
		Vyāsarāya mutt and old sculptures
Talkāḍ	...	Kirtinārāyaṇa temple
Mālingi	...	Janārdana temple
		Mahāliṅga temple
		Mallikārjuna temple
Vijāpur	...	Arkēśvara temple
Śivasamudram	...	Sōmēśvara temple
		Raṅganātha temple
Malavalli	...	Śārṅgapāṇi temple
Mārehalli	...	Lakshmīnarasimha temple
		Amṛitēśvara temple
Mēkedāt	...	Śiva temple
Kabbāl	...	Hill Fort, etc.
		Kōṭēśvara temple
		Bhīmēśvara temple
		Kabbāḷammā temple
Kāṅkānhalli	...	Raṅganātha temple
Moḷagālu	...	Mahadēvēśvara temple

TUMKUR DISTRICT.

Pāvagaḍa	...	...	Hill Fort, etc.
			Īśvara temple
			Masjid
Nīḍugal	...	...	Hill Fort, etc.
			Sārvāḍēśvara temple
			Kālamā temple
			Kāśi Īśvara temple
			Hanumān temple
			Mirza Hussain Vali Darga
			Śrī Rāma temple
			Īśvara temple
			Virabhadra Shrine
			Pārsvanātha Basti
			Durgā Shrine
			Ādinārāyaṇa Shrine
			Tippe Rudra temple
			Lakshminarasimha temple
			Nagarēśvara temple
			Sōmēśvara temple
			Ruined Masjid
			Mahishāsura-mardini Shrine
			Ruined Bhairava Shrine
			Chennakēśava temple
			Īśvara temple (another)
Mīḍigēśi	...	...	Palace of Pāllegārs
			Kālabastīśa temple
			Nandi temple
			Hill Fort, etc.
			*Veṅkaṭarama temple
			Old Palace site
Korātigera	...	...	Masjid
			Āṇjanēya temple
			*Mallēśvara temple
			Hill Fort, etc.
			Gavi Timmaiya's cave temple
Kuṇigal	...	...	Gaṅgādharaēśvara temple
			Gaṇēśa temple
			Narasimha temple
			Padmēśvara temple
			Śivarāmēśvara temple
			Sculptures on watargates
			Sōmēśvara temple
Huliyūrdurga	...	...	Hill Fort, etc.
			Gōpālakṛishṇa temple
			Jyōtirmayēśvara temple

HASSAN DISTRICT.

Śravaṇabelgoḷa	...	...	*Monuments on the Doḍḍabetṭa and Chikkabetṭa
Jinanāthapura	...	...	*Śāntinātha Basti
			Minor Bastis

APPENDIX 'B'.

List of Photographs taken during the year 1937-38.

Serial No.	Size	Description	View	Village	District
1	12"×10" ...	Jaganmohan Palace Chitraśālā.	Santānāmbuja ...	Mysore ...	Mysore
2	Do ...	Do ...	South-west wall ...	Do ...	do
3	Do ...	Do ...	South-east wall ...	Do ...	do
4	Do ...	Do ...	North-east wall ...	Do ...	do
5	Do ...	Do ...	North-west wall ...	Do ...	do
6	Do ...	Do ...	Dasara procession of Krishnarāja Wodeyar III.	Do ...	do
7	Do ...	Do ...	Keddaḥ operations ...	Do ...	do
8	Do ...	Do ...	South wall ...	Do ...	do
9	Do ...	Do ...	North wall ...	Do ...	do
10	Do ...	Do ...	Vamśāvataraṇa-Vaibhava	Do ...	do
11	Do ...	Do ...	Vasantōtsava ...	Do ...	do
12-15	Do ...	Do ...	Portraits of historical personages—groups.	Do ...	do
16-22	6½"×4½" ...	Do ...	Portraits of historical personages—Individuals	Do ...	do
23	Do ...	Dewan Pūrṇiah's Bungalow.	North-west view ...	Seringa- patam.	Mandya
24	Do ...	Do ...	South-west view ...	Do ...	do
25	Do ...	Do ...	View of sōpāna with the Kāvēri river.	Do ...	do
26	Do ...	Garrison Cemetery ...	View from east ...	Do ...	do
27	8½"×6½" ...	Hill ...	View from a distance ...	Pāvagaḍa	Tumkur
28	Do ...	Do ...	View from fort wall ...	Do ...	do
29	6½"×4½" ...	Do ...	View of Niḍugaldurga ...	Do ...	do
30	Do ...	Do ...	View of Kammandurga...	Do ...	do
31	Do ...	Do ...	View of Pāvagaḍa town.	Do ...	do
32	8½"×6½" ...	Niḍugal durga ...	View from a distance ...	Niḍugal	do
33	Do ...	Do ...	Nearer view ...	Do ...	do
34	Do ...	Sōmēśvara temple ...	Doorway ...	Do ...	do
35	6½"×4½" ...	Niḍugal durga ...	View of the town from hill.	Do ...	do
36	Do ...	Do ...	Huge cannon ...	Do ...	do
37	Do ...	Do ...	Front view of Palace ...	Do ...	do
38	Do ...	Do ...	Virabhadra ...	Do ...	do
39	Do ...	Do ...	Bull maṇḍap on the top	Do ...	do
40	Do ...	Do ...	Nārāyaṇa ...	Do ...	do
41	Do ...	Do ...	Annapūrṇā ...	Do ...	do
42	Do ...	Do ...	Gateway ...	Do ...	do
43	6½"×4½" ...	Midigesi Hill ...	View of the building on the top.	Midigesi	do
44	Do ...	Do ...	View of the Masjid ...	Do ...	do
45-47	Do ...	Do ...	Rock-cut doorway ...	Do ...	do
48	Do ...	Do ...	View of Rampart ...	Do ...	do
49	Do ...	Koratigere Hill ...	View from near ...	Koratigere.	do
50	Do ...	Do ...	View from a distance ...	Do ...	do
51	Do ...	Do ...	Vīraṅguḍi ...	Do ...	do
52	Do ...	Venkaṭaramaśaṣvāmi temple.	Garuḍa ...	Kuṇṇigal	do

APPENDIX 'B'.—*contd.*

Serial No.	Size	Description	View	Village	District
53	6½" × 4½"	Īśvara temple ...	South-east ...	Kupigal ...	Tumkur ...
54	Do ...	Durgā temple ...	Mahishāsūramardini ...	Do ...	do
55	Do ...	Sōmēśvara temple ...	Sarasvatī ...	Do ...	do
56	Do ...	Do ...	Pārvatī ...	Do ...	do
57	8½" × 6½"	Do ...	Mahishāsūramardini ...	Do ...	do
58—59	Do ...	Īśvara temple ...	North-east view of Gaṇḍa-bhērūṇḍa image.	Do ...	do
60	6½" × 4½"	Huliyūrdurga ...	View from north-west ...	Huliyūrdurga.	do
61	Do ...	Do ...	View from north-east ...	Do ...	do
62	8½" × 6½"	Hariharēśvara temple.	Ground plan ...	Harihar ...	Chitaldrug
63	Do ...	Stone inscription of Viṣṇuvardhana.	...	Halebīd ...	Hassan
64	Do ...	Stone inscription of Perumāl Daṇāyaka, front.	...	Narasa-mangala.	Mysore
65	Do ...	Stone inscription of Perumāl Daṇāyaka, back.	...	Do ...	do
66	Do ...	Pāṇḍya Coins ...	...	...	...
67	Do ...	Specimen page of the "Memoirs of Hyder Ally" by Peixoto.	...	...	...
68	6½" × 4½"	Īśvara temple ...	Figure on Dīpastambha.	Ummattur...	Mysore
69	8½" × 6½"	Gaurīśankara temple.	North view of Mahādvāra.	Yelandūr ...	do
70	Do ...	Lakṣmīvarāha temple.	Lakṣmīvarāhasvāmi ...	Do ...	do
71	Do ...	Biligirirangan hills ...	View of the precipice ...	Do ...	do
72	Do ...	Do ...	Another view do ...	Do ...	do
73	6½" × 4½"	Do ...	Dodḍasampige-mara view.	Do ...	do
74	Do ...	Do ...	Dodḍasampige-mara view. (another).	Do ...	do
75	Do ...	Do ...	A group of Todas (full figure).	Do ...	do
76	Do ...	Do ...	A group of Todas (busts).	Do ...	do
77	Do ...	Do ...	View of Biligiri Hills (from midway).	Do ...	do
78	8½" × 6½"	Do ...	Do (from a distance)...	Do ...	do
79	6½" × 4½"	Dēśēśvara temple ...	Bull maṇṭapa ...	Maddūr ...	do
80	8½" × 6½"	Narasimha temple ...	Narasimha ...	Agara ...	do
81	Do ...	Do ...	North-west view ...	Do ...	do
82	Do ...	Do ...	North-east view ...	Do ...	do
83	Do ...	Durgā temple ...	Durgā ...	Do ...	do
84	Do ...	Dēśēśvara temple ...	Kālabhairava ...	Māgūr ...	do
85	6½" × 4½"	Do ...	Sugar cane mill of granite.	Do ...	do
86	Do ...	Agastyēśvara temple.	Dancing Viṣṇu ...	Tirumakūḍlu	do
87	Do ...	Do ...	Subrahmaṇya ...	Do ...	do
88	Do ...	Do ...	Dakṣiṇāmūrti ...	Do ...	do
89	8½" × 6½"	Do ...	Lady with a fiddle ...	Do ...	do
90	Do ...	Do ...	Lady dancing ...	Do ...	do
91	12" × 10"	...	View of Kāvērī and Kapinī rivers with Tirumakūḍlu.	Do ...	do

APPENDIX 'B'.—concl'd.

Serial No.	Size	Description	View	Village	District
92	6½" × 4½"	Kēśava temple ...	Kēśava ...	Ālagodu ...	Mysore
93	12" × 10"	Kīrtinārāyaṇa temple.	Kīrtinārāyaṇa ...	Talakād ...	do
94	8½" × 6½"	Do ...	Metallic image ...	Do ...	do
95	6½" × 4½"	Janārdana temple ...	North-east view ...	Mālingi ...	do
96	Do	Do ...	Janārdana ...	Do ...	do
97	12" × 10"	Raṅganātha temple ...	Raṅganātha ...	Śivasamudra	do
98	10" × 8"	Do ...	South-east view ...	Do ...	do
99	6½" × 4½"	Sōmēśvara temple ...	South-west view of Goddess' shrine.	Do ...	do
100	Do	Do ...	Gaṇēśa in navaraṅga ...	Do ...	do
101	Do	Do ...	Balasubrahmaṇya ...	Do ...	do
102	12" × 10"	...	View of Gaganachukki falls, from east.	Do ...	do
103	Do	...	View of generating house and valley.	Do ...	do
104	10" × 8"	Narasimha temple ...	Narasimha ...	Mārehalli ...	do
105	6½" × 4½"	Do ...	Side view of Garbhagriha.	Do ...	do
106	10" × 8"	Śārngapāṇi temple ...	Śārngapāṇi ...	Maḷavalli ...	do
107	6½" × 4½"	Kabbāḷ durga ...	View from Sātanūr ...	Kabbāḷ ...	do
108—112	8½" × 6½"	...	View of Kāvērī river—Mēkēdātu.	...	do
113	Do	...	Do ...	...	do
114	Do	...	View of Saṅgama with Saṅgamēśvara temple.	...	do
115—116	Do	...	Views of Kabbāḷdurga ...	Kabbāḷdurga.	do
117	6½" × 4½"	Bhīmēśvara temple ...	North-east view ...	Do ...	do
118	Do	...	Fort wall and granery ...	Do ...	do
119	8½" × 6½"	Kaśivīśvēśvara temple.	Ground plan and elevation (drawing).	Bādūr ...	do
120	10" × 8"	Gōmaṭa ...	Front view ...	Śravanabel-gola.	Hāssan
121	Do	Do ...	Back view ...	Do ...	do

APPENDIX 'C'.

List of Drawings prepared during the year 1937-38.

1. Narasamaṅgala	...	Rāmēśvara temple	...	Ground plan.
2. Ālūr	...	Arkēśvara temple	...	Do
3. Rāghavāpura	...	Lakshmi-Nārāyaṇa temple	...	Do
4. Harihar	...	Hariharēśvara temple	...	Do
5. Tirumakūḍlu	...	Agastyēśvara temple	...	Sketch of Agastyēśvara liṅga.
6. Pāvagaḍa	...	Hill fort	...	Guide map.
7. Niḍugal	...	Hill fort	...	Do
8. Taḍimāliṅgi	...	Janārdana temple	...	Ground plan.
9. Mārehalli	...	Lakshmi-Narasimha temple	...	Do

APPENDIX 'D'—concl'd.

Sl. No.	Title of the book	Remarks
55	Catalogue of Coins in the Phayre Provincial Museum, 1909.	Purchased.
56	Bhawalpur State Treasury list ...	Do
57	'Sri Gomateswara' by G. P. Rajaratnam	Presented by the author.
58	Epigraphia Indo-Moslemica, 1933-34 (Supplement.)	Received from the Manager of Publications, Delhi.
59	Epigraphia-Indica, Vol. XXIII, Part III, July 1935	Do do
60	Do Part IV, October 1935.	Do do
61	Srimad Bhagavata condensed in the poet's own words by Pandit A. M. Srinivasachar.	Purchased.
62	Memoirs of the Archaeological Survey of India, No. 56, the Ananda Temple at Pagan by Charles Duroiselle.	Received from the Manager of Publications, Delhi.
63	Mysore University Calendar for the year 1936-37, Vol. II.	} Received from the Registrar, University of Mysore.
64	Mysore University Calendar for the year 1937-38, Vol. I.	
65	English-Kannada Dictionary, Part I, (A. to Billow)	} Received from the Chief Editor and Chairman, English-Kannada Dictionary Committee, Bangalore.
66	English-Kannada Dictionary, Part II, (Billy to Clout.)	
67	English-Kannada Dictionary, Part III, (Clove to Desk.)	
68	Studies in Chinese Art and some Indian influences by J. Hackin.	Received from the India Society, London.
69	The Annual Report of the Baroda Archaeological Department for 1935-36.	Received from the Director of Archaeology, Baroda.
70-71	The Annual Report of the Mysore Archaeological Department for 1935-36.	Received from the Director of Archaeology, Mysore.
72	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.	Received from the Local Secretary, A. I. O. C., Mysore.
73	Yogamakaranda by T. Krishnamacharya ...	Do
74	Mysore Mysiri by T. Srinivasarangachar ...	Do
75	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.	Received from the Registrar, University of Mysore.
76	Epigraphia Indica, Vol. XXIII, Part V, January 1936.	Received from the Manager of Publications, Delhi.
77	The Travancore Archaeological Series, Vol. VIII, Text of Inscriptions.	Received from the Director of Archaeology, Trivandrum.
78	Annual Bibliography of Indian Archaeology, Vol. XI, for 1936.	Received from the Kern Institute, Leyden.
79	Ancient Times, A History of the early world by James Henry Breasted.	Purchased.

APPENDIX 'E'

Expenditure on the Archæological Department, Mysore, during the year 1937-38.

				Rs.	a.	p.
I. Salaries—						
Director's Allowance (Rs. 50 per month)	...	...	...	600	0	0
Assistant to the Director (Rs. 200—20—300)	...	...	...	3,600	0	0
Architectural Assistant (Rs. 200—20—300 half)	...	...	...	1,800	0	0
Establishment	...	...	...	5,710	13	0
Watchman for excavation area, (allowance)	...	...	...	60	0	0
				11,770	13	0
II. Travelling Allowance	...	...	...	855	14	0
III. Office Expenses—						
(1) Contingencies	...	...	...	901	9	0
(2) Museum	..	...	...	99	15	0
(3) Printing charges	...	...	...	2,287	5	9
(4) Clothing to menials	...	...	...	42	11	0
(5) Furniture	...	...	...	61	0	0
(6) Photographs (for sale)	...	...	...	233	0	0
IV. Library	...	...	...	99	14	6
Grand Total of I, II, III and IV	...	...	...	16,352	2	3
Add—Receipts remitted to the Treasury—						
(Being the sale proceeds of publications and photographs)	241	6	0
Total	16,593	8	3

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ERRATA.

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Plate V, 2				<i>read</i>	Bhairava, Nidugal, p. 8	"	Virabhadra, Nidugal, p. 6
Page	16	line	3	"	Pl. V, 4	"	Pl. VI, 3
"	31	"	18	"	Viragal	"	Viraga
"	34	"	29	"	Pl. XII, 2	"	Pl. XIII, 2
"	63	"	35	"	of	"	cf
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"	115	"	34	"	II	"	I
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"	156	"	11	"	name	"	same
"	160	"	22	"	inscription	"	incription
"	191	"	1	"	Mādhavamantrin	"	Mādhav amantrin
"	195	"	1	"	arecanut	"	arecaunt
"	205	"	38	"	Bommarasa	"	Bommarrsa
"	206	"	11	"	Arasave	"	Arasasave
"	208	"	6	"	river	"	rive
"	211	"	16	"	pierce	"	piece
"	220	"	11	"	chārya	"	hārya

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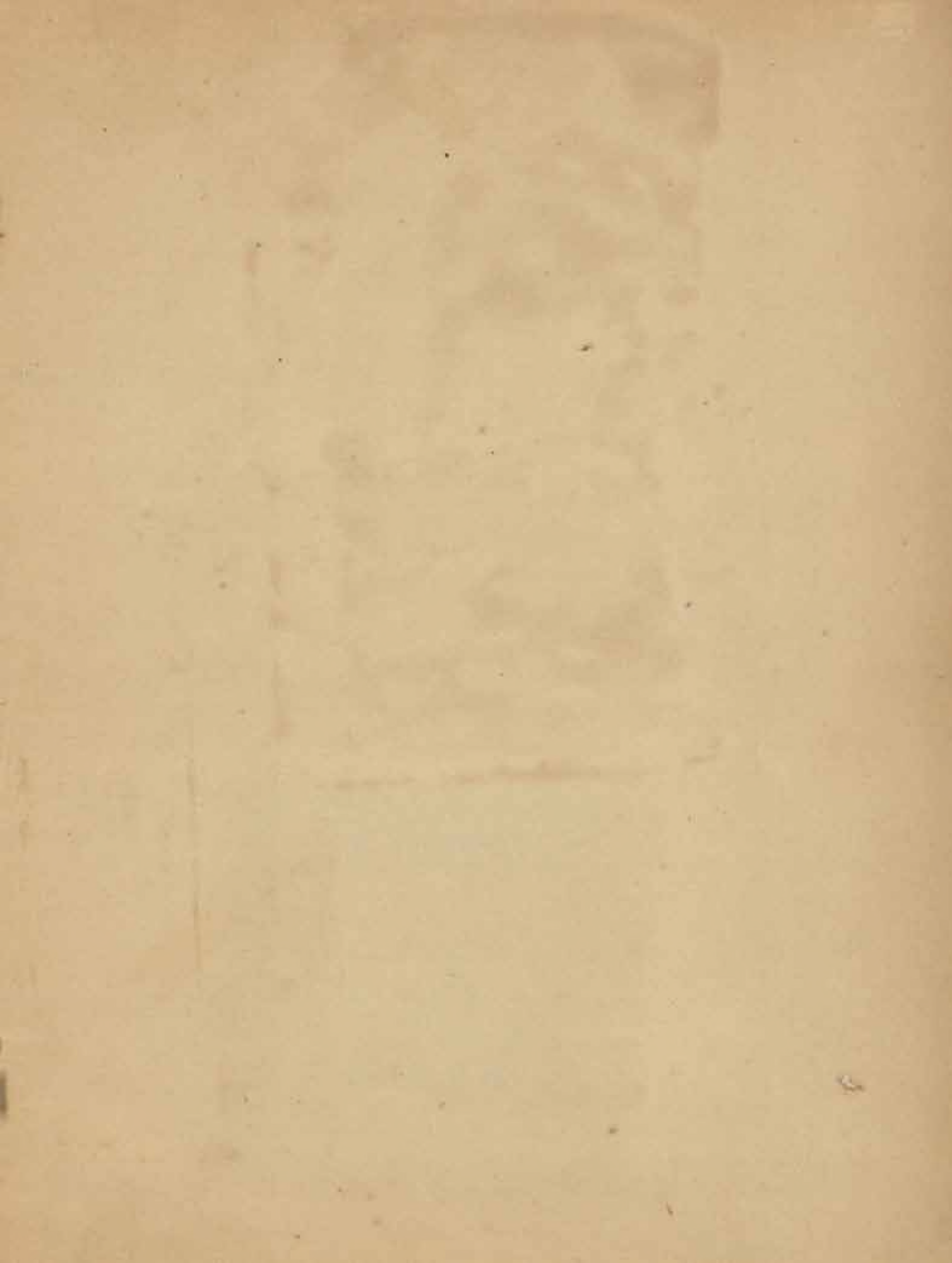
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